Khalq afʿāl al-ʿIbād

wa'l-Radd ʾalā al-Jahmiyyah wa aṣḥāb al-Taʾṭīl

Written by:
Muḥammad ibn Ismāʿīl al-Bukhārī
رَحِمَهُ الله (٢٥٦هـ)

Dirāsah and Taḥqīq:
Fahd ibn Sulaymān al-Fuhayd
عَفَا اللهُ عَنهُ

Translated by:
Abī al-Ward ʿAbdullāh ibn ʿAbd al-Raḥmān al-Ḥanbalī
عَفَا اللهُ عَنهُ

Translator's note.

Bismillāhi ar-Raḥmāni ar-Raḥīm, wa-ṣallā Allāhu wa-sallama wa-bāraka ʿalā nabī al-khātami wa-rasūlillāhi Muḥammad ibn ʿAbdillāh, wa ʿalā ālihi wa-ṣaḥbihi wa-man tabiʿahum bi-iḥsānin ilā yawm al-qiyāmah.

In front of you is a translation of the famous book authored by Amīr al-Muʾminīn fī al-ḥadīth Abū ʿAbdillāh Muḥammad ibn Ismāʿīl al-Bukhārī, with the name: "Khalq afʿāl al-ʿIbād wa'l-radd ʿalā al-Jahmiyyah wa-aṣḥāb al-taʿṭīl"

The foundation for the translation is the taḥqīq of Fahd ibn Sulaymān al-Fuhayd. In my opinion, this taḥqīq is better due it to being more precise in wording, but also with regards to the numbering of the narrations.

The work does not include the arabic naṣṣ, and the sources or the judgment of the scholars regarding the correctness of the aḥādīth and narrations. If the reader wants to look into further details with regards to a specific narration or if the reader wishes to see the arabic naṣṣ, then he may refer to the taḥqīq of Fahd ibn Sulaymān al-Fuhayd, since the numbering is the same.

I ask Allāh to make our deeds sincerely for His Face alone, and to benefit the readers with this work. Allāhumma āmīn.

Abī al-Ward ʿAbdullah ibn ʿAbd ir-Raḥmān al-Ḥanbalī

27 Jumādā al-Ākhir 1447

Introduction and Isnād.

Bismillāhi al-raḥmān al-raḥīm. Ṣallā Allāhu ʿalā Sayyidinā Muḥammad wa ʿalā Āl Muḥammad wa sallam. My Lord, increase me in knowledge.

The learned and intelligent shaykh Abū Bakr Waḥyah ibn Ṭāhir ibn Muḥammad al-Shaḥāmī informed me in writing from Naysābūr. It was then read back to the shaykh, the Imām, the ḥāfiẓ Abū Bakr Muḥammad ibn ʿAbd Allāh ibn Aḥmad ibn Ḥabīb al-ʿĀmirī al-Baghdādī, from him, by way of samāʿ. He said: the shaykh, the ḥāfiẓ Abū al-Fatḥ Muḥammad ibn Aḥmad ibn ʿAbd Allāh ibn Muḥammad ibn Ismāʿīl al-Aṣbahānī, known as Samkawayh, informed me—among what he permitted me to narrate from him—he said: the Imām Abū Sahl Muḥammad ibn ʿAlī al-Abīwardī narrated to us; he said: Ismāʿīl ibn Muḥammad ibn Aḥmad ibn Ḥājib al-Kāshānī narrated to us; he said: Abū ʿAbd Allāh Muḥammad ibn Yūsuf al-Firyābrī narrated to us; he said: Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl al-Bukhārī, the Imām, narrated to us in the year 256 [AḤ], saying

Chapter: What the Ahl al-ʿIlm have mentioned regarding the Muʿaṭṭilah who seek to alter the Speech of Allāh.

(1) Al-Ḥakam ibn Muḥammad al-Ṭabarī narrated to me—whom I wrote from in Makkah; he said: Sufyān ibn ʿUyaynah narrated to us; he said: I met our shuyūkh for more than seventy years, among them ʿAmr ibn Dīnār, who used to say: The Qurʾān is the Speech of Allāh and is not created.

(2) And Aḥmad ibn al-Ḥasan said: Abū Nuʿaym narrated to us; he said: Salīm al-Qārī narrated to us; he said: I heard Sufyān al-Thawrī say: Ḥammād ibn Abī Sulaymān said to me: “Convey to Abā Fulān, al-Mushrik, that I am free from his dīn.” And he used to say: The Qurʾān is created.

(3) Qutaybah narrated to us; he said: al-Qāsim narrated to me; and ʿAbd al-Raḥmān ibn Muḥammad ibn Ḥabīb ibn Abī Ḥabīb narrated to us, from his father, from his grandfather; he said: I witnessed Khālid ibn ʿAbd Allāh al-Qasrī in Wāsiṭ on the day of al-Aḍḥā, and he said: “Return and perform your sacrifices—may Allāh accept from you—for I am sacrificing al-Jaʿd ibn Dirham. He claimed that Allāh did not take Ibrāhīm as a khalīl, and that He did not speak to Mūsā with taklīm. Exalted is Allāh, Most High, far above what al-Jaʿd ibn Dirham says.” Then he descended and slaughtered him.

(4) Abū ʿAbd Allāh said: Qutaybah said: It reached me that Jahm used to take this speech from al-Jaʿd ibn Dirham.

(5) Muḥammad ibn ʿAbd Allāh Abū Jaʿfar al-Baghdādī narrated to us; he said: I heard Abū Zakariyyā Yaḥyā ibn Yūsuf al-Zimmī say:

We were with ʿAbd Allāh ibn Idrīs when a man came and said: “O Abū Muḥammad, what do you say about a people who say: the Qurʾān is created?” He said: “From the Jews?” He said: No. He said: “Then from the Christians?” He said: No. He said: “Then from the Majūs?” He said: No. He said: “Then from whom?!” He said: “From the people of tawḥīd.” He said: “These are not from the people of tawḥīd. These are the zanādiqah. Whoever claims that the Qurʾān is created has claimed that Allāh is created. Allāh says: Bismillāh al-Raḥmān al-Raḥīm — so Allāh is not created, al-Raḥmān is not created, and al-Raḥīm is not created. This is the foundation of zandaqah. Whoever says this, upon him is the curse of Allāh. Do not sit with them and do not marry them.”

(6) Abū ʿAbd Allāh said: And Wahb ibn Jarīr said: The Jahmiyyah are zanādiqah; they only intend by this that He did not ascend over the Throne.

(7) Yazīd ibn Hārūn swore by Allāh, the One besides whom there is no ilāh: whoever says the Qurʾān is created is a zindīq and is asked to repent; if he repents, otherwise he is killed.

(8) It was said to Abū Bakr ibn ʿAyyāsh: A people in Baghdād say that it is created. He said: Woe to you! Whoever says this — upon whoever says the Qurʾān is created is the curse of Allāh, and he is a kāfir, a zindīq. Do not sit with them.

(9) And al-Thawrī said: Whoever says the Qurʾān is created is a kāfir.

(10) And Ḥammād ibn Zayd said: The Qurʾān is the Speech of Allāh; Jibrīl descended with it. They only intend by this that there is no

ilāh in the heaven.

(11) And Ibn Muqātil said: I heard Ibn al-Mubārak say: Whoever says “innanī anā Allāhu lā ilāha illā ana” is created is a kāfir, and it is not befitting for the created to say that.

(12) And he also said: I do not say with the saying of Jahm — indeed he has a saying that at times resembles the saying of shirk; nor do I say: He abandoned His creation — Firʿawn did not say this in his tyranny; Lord of the servants, and he handed over the affair to Shayṭān; neither Firʿawn of Mūsā nor Firʿawn of Hāmān.

(13) And Ibn al-Mubārak said: We do not say as the Jahmiyyah said that He is in the earth here; rather, He ascended over the Throne.

(14) And it was said to him: How do we know our Lord? He said: Above His heavens, upon His Throne.

(15) And he said to a man from among them: Do you think He is empty of it? Then the other was confounded.

(16) And he said: Whoever says “Lā ilāha illā huwa”—that his ilāh is created—is a kāfir. We narrate the speech of the Jews and the Christians, and we are not able to narrate the speech of the Jahmiyyah.

(17) And Muʿāwiyah ibn ʿAmmār said: I heard Jaʿfar ibn Muḥammad say: The Qurʾān is the Speech of Allāh and is not created.

(18) And Saʿīd ibn ʿĀmir said: The Jahmiyyah are worse in speech

than the Jews and the Christians. The Jews, the Christians, and the people of religions have agreed that Allāh tabārak wa-taʿālā is upon the Throne, and they said: He is not upon the Throne, something.

(19) And Ḍamrah said, from Ibn Shawdhab: Jahm abandoned prayer for forty days on account of doubt, so some of the Sumanīyah disputed with him; so he doubted and remained for forty days not praying. Ḍamrah said: And Ibn Shawdhab saw him.

(20) And ʿAbd al-ʿAzīz ibn Abī Salamah said: Indeed the speech of Jahm is an attribute without meaning and a structure without foundation, and he was never counted among the people of knowledge. Jahm was asked about a man who divorced his wife before entering upon her, and he said: Upon her is the waiting period. So he opposed the Book of Allāh ʿazza wa-jall due to his ignorance. And Allāh subḥānahu said: “So there is no waiting period upon them that you should count.”

(21) And ʿAlī ibn ʿĀṣim said: Those who said that Allāh has a child are not more disbelieving than those who said that Allāh does not speak.

(22) And he said: Beware of al-Marrīsī and his companions, for their speech is the alphabet of zandaqah. I spoke to their teacher Jahm, and he did not affirm that in the heaven there is an ilāh.

(23) And Ismāʿīl ibn Abī Uways used to call them the zanādiqah of ʿIrāq.

(24) And it was said to him: I heard someone say: the Qurʾān is created. He said: These are the zanādiqah. By Allāh, I indeed went out to Yemen when I heard al-ʿAbbāsī speaking with this in Baghdād, fleeing from this speech.

(25) And ʿAlī ibn al-Ḥasan said: I heard Ibn Muṣʿab say: The Jahmiyyah disbelieved in more than one place from the Book of Allāh by their saying that al-jannah perishes. And Allāh tabārak wa-taʿālā said: “inna hādhā rizqunā mā lahu min nafād”; so whoever says that it depletes has disbelieved. And He said: “ukuluhā dāʾimun wa-ẓilluhā”; so whoever says that it does not last has disbelieved. And He said: “lā maqṭūʿatin wa-lā mamnūʿah”; so whoever says that it is cut off has disbelieved. And He said: “‘aṭāʾan ghayra majdhūdh”; so whoever says that it is cut off has disbelieved.

(26) And he said: Convey to the Jahmiyyah that they are kuffār, and that their women are divorced.

(27) And Ibn al-Mubārak said, from Maʿmar, from Qatādah: “wa-kalimatuhu alqāhā ilā Maryam wa-rūḥun minhu”; he said: It is His saying “kun”, so it was.

(28) And Maʿdān said: I asked al-Thawrī about “wa-huwa maʿakum ayna mā kuntum”; he said: His knowledge.

(29) And Abū al-Walīd said: I heard Yaḥyā ibn Saʿīd say—and a people were mentioned to him who say: the Qurʾān is created—so he said: How do they deal with “qul huwa Allāhu aḥad”? How do they deal with His saying “innanī anā Allāhu lā ilāha illā anā”?

(30) And ʿAffān said: Whoever says qul huwa Allāhu aḥad is created is a kāfir.

(31) And ʿAlī ibn ʿAbd Allāh said: The Qurʾān is the Speech of Allāh; whoever says it is created is a kāfir; prayer is not performed behind him.

(32) And Wakīʿ said: Whoever denies the ḥadīth of Ismāʿīl, from Qays, from Jarīr, from the Prophet ﷺ regarding al-ruʾyah is a Jahmī, so beware of him.

(33) And Abū al-Walīd said: Whoever says the Qurʾān is created is a kāfir, and whoever does not bind his heart upon the fact that the Qurʾān is not created is outside of Islām.

(34) Abū ʿAbd Allāh said: I looked into the speech of the Jews, the Christians, and the Magians, and I did not see a people more astray in their kufr than them. And I indeed deem ignorant the one who does not declare them disbelievers—except one who does not know their kufr.

(35) And ʿAbd al-Raḥmān ibn ʿAffān said: I heard Sufyān ibn ʿUyaynah say, in the year when al-Marrīsī struck—so Ibn ʿUyaynah stood from his gathering angry, and he said: The Qurʾān is the Speech of Allāh. I accompanied the people and overtook them—this is ʿAmr ibn Dīnār, and this is Ibn al-Munkadir—until he mentioned Manṣūr, al-Aʿmash, and Masʿar ibn Kudām. Ibn ʿUyaynah said: They spoke concerning al-Iʿtizāl, al-Rafd, and al-Qadr, and they avoided the people. We only know the Qurʾān as the Speech of Allāh, and whoever says otherwise, upon him is the curse of Allāh. How similar this saying is to the saying of the Christians! Do not sit with them, and do not listen to their speech.

(36) And ʿAbd Allāh ibn Muḥammad said: I heard Ibn ʿUyaynah—and al-Marrīsī was mentioned—so he said: What do you say about al-Dawliyyah? What do you say about al-Tubiyyah? [In mockery][1]

(37) He said: And I heard Muḥammad ibn ʿUbayd say: That wicked one came to me and asked me about a ḥadīth. If I had known him, I would not have told him.

(38) And al-Ḥumaydī said: Sufyān told us, he said: Ḥusayn told us, from Muslim ibn Ṣubayḥ, from Shtayr ibn Shakl, from ʿAbd Allāh, he said: Allāh did not create from earth, nor heaven, nor Paradise, nor Fire anything greater than lā ilāha illā huwa al-ḥayyu al-qayyūm; Sufyān said: Its tafsīr is: Everything is created, and His Speech is greater than His creation, because He only says to a thing kun and it becomes, so nothing is greater than that by which creation occurs (his speech, by which he commands), and the Qurʾān is the Speech of Allāh.

(39) Zuhayr al-Sijistānī said: I heard Salām ibn Abī Muṭīʿ say: The Jahmiyyah are kuffār.

(40) And ʿAbd al-Ḥamīd said: Jahm is a kāfir with Allāh al-ʿAẓīm.

(41) And Wakīʿ said: These al-Murjiʾah—are these the Jahmiyyah? The Jahmiyyah are kuffār, and al-Marrīsī is a Jahmī. And you know how they disbelieved. He said: Knowledge is sufficient for you; and this is kufr. And the al-Murjiʾah say: al-īmān is speech without action. This is a bidʿah. Whoever says the Qurʾān is created is a kāfir concerning what Allāh sent down upon Muḥammad; he is

[1] Names of sects.

asked to repent, otherwise he is struck.

(42) And Wakīʿ said about al-Marrīsī: Curse of Allāh be upon him—he is a Jew or a Christian. So a man said to him: his father or grandfather was a Jew or a Qassār.

(43) And Wakīʿ said: Upon him and upon his companions be the curse of Allāh. The Qurʾān is the Speech of Allāh. And Wakīʿ struck one of his hands upon the other, and said something, in Baghdad, there's someone called al-Marrīsī, he is asked to repent; if he repents, otherwise his neck is struck.

(44) And Yazīd ibn Hārūn said: Indeed I incited the people of Baghdād to kill him through my effort, and indeed I was tested by something from his speech once; I found its pain upon my cross after three.

(45) And ʿAlī ibn ʿAbd Allāh said: Indeed his goal was only to bring people into his disbelief.

(46) And ʿUbayd Allāh ibn ʿĀʾishah said: Prayer is not performed behind one who says the Qurʾān is created, nor is there any karāmah for him; if he prays and performs takbīr as he is careful for himself, that is preferable. For they say about something: Nothing; they say: Allāh is nothing.

(47) And Sulaymān ibn Dāwūd al-Hāshimī and Sahl ibn Muzāhim said: Whoever prays behind one who says the Qurʾān is created must repeat the prayer.

(48) And Ibn Abī al-Aswad said: I heard Ibn al-Mahdī say to Yaḥyā

ibn Saʿīd: If a Jahmī were between me and him by kinship, I would not have permitted anything of inheritance from him.

(49) And Ibn al-Mahdī said: If I saw a man on the bridge—with the sword in my hand—saying the Qurʾān is created, I would strike his neck.

(50) And Yazīd ibn Hārūn said: al-Marrīsī is more harmful than Mānī.

(51) And Abū ʿAbd Allāh said: I do not care whether I pray behind a Jahmī or a Rafḍī, or behind Jews and Christians; they are not greeted, nor greeted back, nor married into, nor witnessed with, nor are their slaughtered animals eaten.

(52) And ʿAbd al-Raḥmān ibn al-Mahdī said: They are two millahs (religions): the Jahmiyyah and the Rafidah.

(53) And it was said to Abū ʿUbayd al-Qāsim ibn Salām: al-Marrīsī was asked about the beginning of the creation of things, regarding the saying of Allāh: “Our command for a thing when We intend it is only that We say to it, ‘Be,’ and it is.” (an-Naml) He said: This is all kalām ṣilah; the meaning of His saying is that He says ṣilah, like His saying: “The sky said, ‘Rain,’ and it rained,” and His saying: “The wall said, ‘Act,’” or His saying: “A wall which intended to collapse, so Allāh made it stand.” And the wall has no will. So the meaning of His saying “when We intend it, ‘Be,’ and it is”—for al-Marrīsī there was no answer more than this; it means that Allāh does not speak.

(54) Abū ʿUbayd al-Qāsim ibn Salām said: As for likening the saying

of Allāh: “when We intend it, say to it” to His saying: “The sky said, ‘Rain,’” and “The wall said, ‘Act,’” it is not similar. And this is a mistake that was inserted. Because if you say: “The sky said” and then remain silent, one does not know the meaning of said until you say: “and it rained”. Likewise, if you say: “The wall intended” and then do not clarify the meaning of intended, one does not know its meaning. And if you say: “Allāh said”, you suffice with His saying said. And said suffices by itself; it does not need anything to be proven from it, as you needed in “The wall said, so it acted”, otherwise “The wall said” would have no meaning. And whoever says this is not counted as kufr but it is below it, and whoever says this has said upon Allāh what neither the Jews nor the Christians have said. And his madhhab is taʿṭīl of the Creator.

(55) And ʿAlī said: I heard Bishr ibn al-Mufaḍḍal—and Ibn Khāluwayh in Baṣrah was mentioned: Jahmī, Jahmī. Bishr said: He is a kāfir.

(56) And Wakīʿ was asked about Muthannā al-Anmātī. He said: He is a kāfir.

(57) And ʿAbd Allāh ibn Dāwūd said: If I had my way with Muthannā al-Anmātī, I would have torn out his tongue from his throat. And he was a Jahmī.

(58) And Sulaymān ibn Dāwūd al-Hāshimī said: Whoever says the Qurʾān is created is a kāfir. And if the Qurʾān is created as they claim, then why was Pharaoh more deserving to be eternally in the Fire when he said: “I am your Most High Lord”, and they claimed this was created? And he said: “Indeed I am Allāh; there is no ilāh except Me, so worship Me.” This too claimed what Pharaoh claimed. Then why was Pharaoh more deserving to be eternally in

the Fire than this? Both, in their view, are created.

(59) So Abū ʿUbayd was informed of that, and he considered it good and was pleased with it.

(60) And Aḥmad ibn Muḥammad said: It has become clear to me that these people are kuffār.

(61) And al-Fuḍayl ibn ʿIyāḍ said: If a Jahmī says to you: "I disbelieve in a Lord who moves from His place (to another)," then say: "I believe in a Lord who does whatever He wills."

(62) And Ibn ʿUyaynah said: I saw Ibn Idrīs standing by a book. I said: What are you doing here, O Abū Muḥammad? He said: I am listening to the speech of my Lord from this muṣḥaf.

(63) And Yazīd ibn Hārūn warned against the Jahmiyyah and said: Whoever claims that al-Raḥmān ʿalā al-ʿarsh istiwā means something which is contrary to what is affirmed in the hearts of the common people is a Jahmī, and Muḥammad al-Shaybānī is a Jahmī.

(64) And Ḍamrah ibn Rabīʿah narrated from Ṣadaqah: I heard Sulaymān al-Taymī say: If I were asked about Allāh tabārak wa-taʿālā, I would say: In the heaven. If he said: Then where was His Throne before the heaven? I would say: Upon the water. If he said: Then where was His Throne before the water? I would say: I do not know.

(65) Abū ʿAbd Allāh said: And that is due to His saying: “And they do not encompass anything of His knowledge except what He wills,” meaning except what He clarifies.

(66) And Ibn ʿUyaynah, and Muʿādh ibn Muʿādh, and al-Ḥajjāj ibn Muḥammad, and Yazīd ibn Hārūn, and Hāshim ibn al-Qāsim, and al-Rabīʿ ibn Nāfiʿ al-Ḥalabī, and Muḥammad ibn Yūsuf, and ʿĀṣim ibn ʿĀṣim, and Yaḥyā ibn Yaḥyā, and the people of knowledge said: Whoever says the Qurʾān is created is a kāfir.

(67) And Muḥammad ibn Yūsuf said: Whoever says that Allāh is not upon His Throne is a kāfir, and whoever claims that Allāh did not speak to Mūsā is a kāfir.

(68) And it was said to Aḥmad ibn Yūnus: You have met the people—did you hear anyone say that the Qurʾān is created? He said: Shayṭān spoke with this! Whoever speaks with this— he is a Jahmī. And the Jahmī is a kāfir.

(69) Abū Jaʿfar Muḥammad ibn ʿAbd Allāh narrated to me, he said: Muḥammad ibn Qudāmah al-Sallāl al-Anṣārī narrated to me, he said: I heard Wakīʿ say: Do not take lightly their saying “the Qurʾān is created,” for it is among the worst of their sayings; rather they are heading toward taʿṭīl.

(70) Abū Jaʿfar narrated to me, he said: I heard al-Ḥasan ibn Mūsā al-Ashyab—and he mentioned the Jahmiyyah, the Jahmiyyah, and cursed them—then he said: A head from among the leaders of the zanādiqah, called Shamʿalah, was brought to al-Mahdī. He said: “Guide me to your companions.” He said: “My companions are more than that.” He said: “Then guide me to them.” He said: “They

are two categories among those who face the qiblah: the Jahmiyyah and the Qadariyyah. The Jahmī, when he exaggerates, says: There is nothing there," and al-Ashyab pointed to the sky, "and the Qadarī, when he exaggerates, says: They are two—one creator of evil and one creator of good." So he struck his neck and crucified him.

(71) Abū Jaʿfar said: He narrated to me; he said: Yaḥyā ibn Ayyūb narrated to me; he said: I heard Abū Nuʿaym al-Balkhī al-Shujāʿ say: There was a man from the people of Marw who was a friend of Jahm, then he cut him off and shunned him. It was said to him: Why did you shun him? He said: Something came from him that could not be borne. I once recited an āyah—so-and-so, which Yaḥyā forgot—then he said: "How eloquent Muḥammad was!" So I bore it. Then he recited Sūrat Ṭā-Hā, and when he reached His saying: "The Most Merciful rose over the Throne," he said: "By Allāh, if I found a way to scrape it off, I would scrape it from the maṣāḥif." So I bore it. Then he recited Sūrat al-Qaṣaṣ, and when he reached the mention of Mūsā, he said: "What is this?! He mentioned his story in one place and did not complete it, then mentioned it here and did not complete it," then he threw the muṣḥaf from his lap with his feet, so it fell. So I informed against him.

(72) Abū Jaʿfar narrated to me; he said: I heard Yaḥyā ibn Ayyūb say: One day we were with Marwān ibn Muʿāwiyah al-Fazārī. A man asked him about the ḥadīth of the ruʾyah, but he did not narrate it to him. He said: If you do not narrate it to me, then you are a Jahmī. Marwān said: Do you call me a Jahmī—while Jahm remained forty days not knowing his Lord?!

(73) Abū Jaʿfar narrated to me; he said: Hārūn ibn Maʿrūf and Yaḥyā ibn Ayyūb narrated to me; they said: Ibn al-Mubārak said: All people

know what they worship except the Jahmiyyah.

(74) Abū Jaʿfar narrated to us; he said: I heard Yazīd ibn Hārūn say: Ismāʿīl narrated to us, from Qays, from Jarīr, from the Prophet ﷺ: “Indeed you will see your Lord …” Yazīd said: Whoever denies this is free of Allāh and His Messenger knowingly.

(75) Abū Jaʿfar narrated to me; he said: Aḥmad ibn Khālid al-Khallāl narrated to us; he said: I heard Yazīd ibn Hārūn mention Abū Bakr al-Aṣamm and al-Marrīsī, and he said: By Allāh, they are zindīqān (two zindīqs), kāfirs in al-Raḥmān; their blood is lawful.

(76) And ʿAbd al-Raḥmān ibn Mahdī said: Whoever claims that Allāh did not speak to Mūsā is to be asked to repent; if he repents, otherwise he is killed.

(77) And Mālik ibn Anas said: The Qurʾān is the Speech of Allāh.

(78) And Yazīd ibn Hārūn said: By the One besides whom there is no ilāh, they are nothing but zanādiqah—or he said, mushrikūn.

(79) And ʿAbd Allāh ibn Idrīs was asked about prayer behind the people of bidʿah. He said: People have always been such that if among them there was one afflicted or just, prayer was performed behind him. I said: And the Jahmiyyah? He said: No—these are from the destructive matters; these are not prayed behind, nor married into, and repentance is upon them.

(80) And Ḥafṣ ibn Ghiyāth was asked, and he said about them

what Ibn Idrīs had said. It was said: And the Jahmiyyah? He said: I do not know them. It was said to him: A people who say the Qurʾān is created? He said: No—may Allāh reward you with good; you have introduced into my heart something I had never heard of at all. I said: But they say it! He said: These are not married into, and their testimony is not permitted.

(81) And Sufyān ibn ʿUyaynah was asked, and he said something similar.

(82) He said: So I went to Wakīʿ and found him to be among the most knowledgeable of them concerning them. He said: They commit kufr from such-and-such an angle, and they commit kufr from such-and-such an angle, until I declared them kuffār from such-and-such and such-and-such angles.

(83) And Wakīʿ said: The Rāfiḍah are worse than the Qadariyyah, and the Ḥarūriyyah are worse than both of them, and the Jahmiyyah are the worst of these categories. Allāh said: “And Allāh spoke to Mūsā directly,” and they say: He did not speak! And they say: Īmān is in the heart.

(84) And al-Ḥasan ibn al-Rabīʿ said: This is speech they innovated. And I was asked about a ḥadīth in this chapter, and it was explained to me.

(85) Abū Jaʿfar narrated to us; he said: I heard Abū al-Mundhir mention, from one who heard Muʿtamar ibn Sulaymān, that he rejected those who said the Qurʾān is created and declared them innovators.

(86) Abū ʿAbd Allāh said: It is said that Salm ibn Aḥwaz is the one

who killed Jahm.

(87) Muḥammad ibn Kathīr narrated to us; he said: Isrāʾīl narrated to us; he said: ʿUthmān ibn al-Mughīrah narrated to us, from Sālim, from Jābir, who said: The Prophet ﷺ used to present himself at the gathering-place and say: “Is there not a man who will carry me to his people? For Quraysh have prevented me from conveying the Speech of my Lord.”

(88) And Anas ibn Mālik said: When the Prophet ﷺ was taken on the night journey from the Masjid al-Kaʿbah, Mūsā was in the seventh heaven due to the preference of the Speech of Allāh.

(89) And Abū Dharr said: The Messenger of Allāh ﷺ said: Allāh said: “My giving is speech, and My punishment is speech; and when I intend a thing, I only say to it ‘Be,’ and it is.”

(90) And ʿAbd Allāh ibn Unays said: I heard the Prophet ﷺ say: Indeed Allāh will gather the servants on the Day of Resurrection and will call them with a voice that is heard by whoever is near[2]: “I am the King, I am the Judge. It is not fitting that anyone from the people of Paradise enter Paradise while someone from the people of the Fire is seeking him for a wrongdoing.”

(91) And Abū Hurayrah narrated from the Prophet ﷺ: When Allāh decrees a matter in the heaven, the angels strike their wings in submission to His saying, as if it were a chain upon smooth stone. When fear is removed from their hearts, they say: “What did your Lord say?” They say: “The truth, and He is the Most High, the Most

[2] This is a printing mistake. “Correction: a voice that is heard by those who are far just as it is heard by those who are near.”

Great.”

(92) And likewise Ibn ʿAbbās, and Ibn Masʿūd, and the people of knowledge said [the same].

(93) And Khabbāb ibn al-Aratt said: Draw near to Allāh as much as you are able, for you will not draw near to Allāh with anything more beloved to Him than His Speech.

(94) And Niyār ibn Mukram al-Aslamī said: When “Alif Lām Mīm. The Romans have been defeated” was revealed, Abū Bakr went out in the morning saying: “The Speech of my Lord, the Speech of my Lord.”

(95) And Asmāʾ bint Abī Bakr, when she heard the Qurʾān, would say: “The Speech of my Lord, the Speech of my Lord.”

(96) And Abū ʿAbd al-Raḥmān al-Sulamī said: The superiority of the Qurʾān over all other speech is like the superiority of the Lord over His creation.

(97) And Abū Dharr said: I said: O Messenger of Allāh, who was the first of the prophets? He said: “ʿĀdam.” I said: Was he a prophet? He said: “Yes—one spoken to.”

(98) And Ibn ʿAbbās said: When Allāh spoke to Mūsā, the call was in the heaven, and Allāh was in the heaven.

(99) Mūsā ibn Masʿūd narrated to me; he said: Sufyān ibn Saʿīd narrated to us, from ʿAbd al-Raḥmān ibn ʿĀbis; he said: Some people from the companions of ʿAbd Allāh narrated to me, from ʿAbd Allāh, that he said: The most truthful speech is the Speech of Allāh.

(100) And Abū Bakr al-Ṣiddīq narrated from the Prophet ﷺ — and he mentioned the intercession — that he said: Nūḥ will say: “Go to Ibrāhīm, for Allāh took him as a close friend.” So they will come to Ibrāhīm, and he will say: “Go to Mūsā, for Allāh spoke to him with direct speech.”

(101) And Abū Hurayrah and Ibn ʿUmar narrated from the Prophet ﷺ: “Indeed Allāh chose Mūsā with His speech and with His messages.”

(102) And ʿAdī ibn Ḥātim said: The Messenger of Allāh ﷺ said: “There is none of you except that his Lord will speak to him, with no interpreter between him and Him. He will look to his right and see nothing but what he sent forth of his deeds; he will look to his left and see nothing but what he sent forth; and he will look in front of him and see nothing but the Fire facing him. So protect yourselves from the Fire, even with half a date, and even with a good word.”

(103) And Jābir ibn ʿAbd Allāh said: The Prophet ﷺ said: “Shall I give you glad tidings of what your father encountered? Indeed Allāh spoke to your father without a veil and said: ‘My servant, ask of Me.’ He said: ‘My Lord, return me to the world so that I may be killed for You.’ He said: ‘I have already decreed concerning them that they shall not return.’ He said: ‘My Lord, then convey [this] from us.’” So Allāh revealed: “Do not think of those who are killed

in the path of Allāh as dead. Rather, they are alive with their Lord, being provided for.” (Āl ʿImrān 3:169)

(104) Abū ʿAbd Allāh said: And he is ʿAbd Allāh ibn ʿAmr ibn Ḥarām, martyred before the Day of Uḥud.

(105) And Jubayr ibn Muṭʿim narrated from the Prophet ﷺ: Indeed Allāh is upon His Throne above His heavens, and His heaven is above His earths, like a dome.

(106) And Ibn Masʿūd said regarding His saying: “Then He rose over the Throne”: The Throne is upon the water, and Allāh is above the Throne, and He knows what you are upon (he is aware of your actions).

(107) And Qatādah said regarding His saying: “And He is the One who is a God in the heaven and a God in the earth” (al-Zukhruf 43:84): He is worshipped in the heaven and worshipped in the earth.

(108) And Ibn ʿAbbās said regarding His saying: “He directs the affair from the heaven to the earth, then it ascends to Him in a Day whose measure is a thousand years of what you count” (al-Sajdah 32:5): From the days of the world is one year.

(109) And Allāh ʿazza wa-jall said: “Do you feel secure from the One who is in the heaven that He would cause the earth to swallow you, and suddenly it would quake? Or do you feel secure from the One who is in the heaven that He would send upon you a storm of stones?” (al-Mulk 67:16–17)

(110) And ʿImrān ibn Ḥuṣayn said: The Messenger of Allāh ﷺ said to my father: “How many gods do you worship today?” He said: “Seven—six on the earth and one in the heaven.” He said: “Which of them do you direct your hope and fear toward?” He said: “The one in the heaven.” He said: “If you accept Islām, I will teach you two words that will benefit you.” When Ḥuṣayn accepted Islām, he said: “O Messenger of Allāh, teach me the two words you promised me.” He said: “Say: O Allāh, inspire me with my right guidance, and protect me from the evil of my soul.”

(111) And some of the people of knowledge said: Indeed the Jahmiyyah are the anthropomorphists, because they likened their Lord to an idol that is deaf and mute, which does not hear, does not help, does not speak, and does not create. And the Jahmiyyah said likewise: He does not speak and does not help Himself. And they said: The name of Allāh is created.

(112) And it follows from them that when the muʾadhdhin gives the call to prayer, he should say: “There is no god except the one whose name is Allāh, and I testify that Muḥammad is the Messenger of the one whose name is Allāh,” because they said: The name of Allāh is created.

(113) And a Jew and a Muslim disputed before one of their negators. He ruled that the Muslim must swear an oath. The Jew said: “Make him swear.” The judge said to him: “Swear by Allāh, besides whom there is no god.” The Jew said: “Make him swear by the Creator, not by the created, for this is in the Qurʾān, and you claim that the Qurʾān is created. So make him swear by the Creator.” So the other was confounded, and he said: “Leave, until I examine your matter.” And there the false ones lost.

(114) Al-Ḥasan ibn al-Ṣabbāḥ narrated to us; he said: Maʿbad narrated to us — Abū ʿAbd al-Raḥmān al-Kūfī, who settled in Baghdad — he said: Muʿāwiyah ibn ʿAmmār narrated to us; he said: I asked Jaʿfar ibn Muḥammad about the Qurʾān. He said: It is neither Creator nor created.

(115) And Abū ʿUbayd said: These people — meaning the Jahmiyyah — argued using verses, and there is nothing among what they used that is more ambiguous than three:

The first is His saying: “And He created everything and determined it with precise determination.” (al-Furqān 25:2) They said: If you say the Qurʾān is not a thing, you have disbelieved; and if you say it is a thing, then it is included in the verse.

The second is His saying: “The Messiah, ʿĪsā son of Maryam, is only a Messenger of Allāh and His word which He conveyed to Maryam, and a spirit from Him.” (al-Nisāʾ 4:171) They said: You have said what the Christians say, because the Messiah is the word of Allāh and he is created, yet you say the Speech of Allāh is not created, and ʿĪsā is from the Speech of Allāh.

The third is His saying: “No reminder comes to them from their Lord except that it is newly occurring.” (al-Anbiyāʾ 21:2) And you say it is not newly occurring.

(116) Abū ʿUbayd said: As for His saying “And He created everything,” it is as He said. And He said in another verse: “Our word for a thing when We intend it is only that We say to it: Be, and it is.” (al-Naḥl 16:40) So He informed that the first creation He created was by His word, and the first creation is from the thing

about which He said: “And He created everything,” so He informed that His Speech was before the creation.

(117) As for their distortion of “The Messiah, ʿĪsā son of Maryam,” if it were as they said, then it would be necessary for it to be written between the two covers: “and His word which He conveyed to Maryam,” because ʿĪsā is masculine and the word (kalimah) is feminine, and there is no disagreement among the Arabs regarding this. Rather, Allāh created ʿĪsā by the word; he is not the word itself. Do you not hear His saying: “And His word which He conveyed to Maryam, and a spirit from Him,” meaning Jibrīl, as He said in another verse: “So We sent to her Our spirit, and he appeared to her as a well-proportioned man.” (Maryam 19:17) And He said: “Indeed the likeness of ʿĪsā with Allāh is like the likeness of Ādam. He created him from dust, then He said to him: Be.” (Āl ʿImrān 3:59) So He created ʿĪsā and Ādam by His saying “Be,” and there is no contradiction between these two verses.

(118) As for their distortion of “a newly occurring reminder from their Lord,” it only became newly occurring for the Prophet ﷺ and his companions when Allāh taught them what they had not known.

(119) Abū ʿAbd Allāh said: And the Qurʾān is the Speech of Allāh, not created, due to the saying of Allāh: “Indeed your Lord is Allāh, who created the heavens and the earth in six days, then rose over the Throne. He brings the night to cover the day, pursuing it swiftly; and the sun, the moon, and the stars are subjected by His command.” Then He clarified and said: “Unquestionably, to Him belongs the creation and the command. Blessed is Allāh, Lord of the worlds.”

(120) Ibn ʿUyaynah said: Allāh has made clear the creation from the

command by His saying: “Unquestionably, to Him belongs the creation and the command.” So the creation is by His command, as in His saying: “To Allāh belongs the command before and after,” and as in His saying: “His command, when He intends a thing, is only that He says to it: Be, and it is,” and as in His saying: “And among His signs is that the heaven and the earth stand by His command.” And He did not say: He creates them.

(121) Aṣbagh narrated to us; he said: ʿAbd Allāh ibn Wahb informed me; he said: Yaḥyā ibn Ayyūb informed me, from Ibn Jurayj, from Mujāhid, who said: I said to ʿAbd Allāh ibn ʿAbbās: “What is al-Qadar?” He said: “O Mujāhid, where is His saying: ‘Unquestionably, to Him belongs the creation and the command.’”

(122) ʿAbd Allāh ibn Muḥammad narrated to us; he said: Muʿāwiyah narrated to us; he said: Abū Isḥāq narrated to us, from Sufyān, from Ḥabīb ibn Abī ʿAmrah, from Ibn Jubayr, from Ibn ʿAbbās, who said: The Muslims loved that the Romans would prevail over the Persians because they were People of the Book, and the polytheists loved that the Persians would prevail over the Romans because they were idol-worshippers. The Muslims mentioned that to Abū Bakr, and Abū Bakr mentioned it to the Messenger of Allāh ﷺ. The Prophet ﷺ said: “Indeed, they will be defeated.” Abū Bakr mentioned that to them. They said: “Set a term between us and you: if they prevail, you will have such-and-such; and if we prevail, we will have such-and-such.” So he set a term of five years, but they did not prevail. Abū Bakr mentioned that to the Prophet ﷺ, and he said: “Why did you not make it shorter?” He said: “Less than ten.” Saʿīd said: al-biḍʿ is less than ten. Then the Romans prevailed after His saying:

“Alif Lām Mīm. The Romans have been defeated in the nearest land, but after their defeat they will overcome within a few years. To Allāh belongs the command before and after.” (al-Rūm 30:1–4)

He said: The Romans prevailed and then prevailed again afterward. Allāh said: “And on that day the believers will rejoice in the help of Allāh.” He said: So the Muslims rejoiced at the victory granted by Allāh.

(123) Ibn al-Muthannā narrated to us; he said: Muḥammad Abū Saʿīd al-Taghlibī narrated to us; he said: Abū Isḥāq al-Fazārī narrated to us, from Sufyān, with this same narration.

(124) Abū ʿAbd Allāh said: As for the actions of the servants—ʿAlī ibn ʿAbd Allāh narrated to us; he said: Marwān ibn Muʿāwiyah narrated to us; he said: Abū Mālik narrated to us, from Ribʿī ibn Ḥirāsh, from Ḥudhayfah, who said: The Prophet ﷺ said: “Indeed, Allāh creates every craftsman and his craft.” And some of them recited at that time: “And Allāh created you and what you do.” (al-Ṣāffāt 37:96) Thus He informed that the crafts and those who perform them are created.

(125) Muḥammad narrated to us; he said: Abū Muʿāwiyah narrated to us, from al-Aʿmash, from Shaqīq, from Ḥudhayfah: “Indeed, Allāh created every craftsman and his craft; indeed, Allāh created every craftsman and his skill, and his craft.”

(136) It was narrated by Wakīʿ from al-Aʿmash.

(127) Abū Nuʿaym narrated to us; he said: Sufyān narrated to us, from Ibn Ṭāwūs, from his father, from Ibn ʿAbbās who said: Incapacity and intelligence are from al-qadar.

(128) Ismāʿīl narrated to us; he said: Mālik narrated to me, from

Ziyād ibn Saʿd, from ʿAmr ibn Muslim, from Ṭāwūs al-Yamānī, who said: I met people from the companions of the Messenger of Allah who used to say: Everything is by decree. And I heard ʿAbdullāh ibn ʿUmar say: The Messenger of Allah said: Everything is by decree, even incapacity and intelligence.

(129) And Layth said, from Ṭāwūs, from Ibn ʿAbbās: “Indeed, We created everything with a decree” — even incapacity and intelligence.

(130) ʿAmr ibn Muḥammad narrated to us; he said: Ibn ʿUyaynah narrated to us, from ʿAmr, from Ṭāwūs, from Ibn ʿUmar who said: Everything is by decree, even incapacity and intelligence.

(131) And Ibn ʿAbbās said: Everything is by decree, even placing your hand on your cheek.

(132) Abū ʿAbdillāh — Muḥammad ibn Ismāʿīl — said: I heard ʿUbaydullāh ibn Saʿīd say: I heard Yaḥyā ibn Saʿīd say: I have continued to hear our companions saying: The actions of the servants are created.

(133) Abū ʿAbdillāh said: Their movements, their voices, their acquisition, and their writing are created. As for the clear, manifest Qurʾān affirmed in the muṣḥafs, written, inscribed, and retained in the hearts — it is the speech of Allah, not created. Allah said: “Rather, it is clear signs within the chests of those who were given knowledge.”

(134) And Isḥāq ibn Ibrāhīm said: As for the vessels, who doubts

their creation?

(135) Allah said: “And a written record in an unrolled parchment.” And He said: “Rather, it is a glorious Qurʾān, in a preserved tablet.” So He mentioned that it is preserved and written. And He said: “And what they inscribe.”

(136) Rūḥ ibn ʿAbd al-Muʾmin narrated to us; he said: Yazīd ibn Zurayʿ narrated to us; he said: Saʿīd narrated to us, from Qatādah regarding His statement: “And a written record” — he said: Written. “In an unrolled parchment” — he said: It is the book.

(137) Ādam narrated to us; he said: Warqāʾ narrated to us, from Ibn Abī Najīḥ, from Mujāhid: “And a written record” — written pages; “In an unrolled parchment” — in pages.

(138) ʿAbdullāh ibn Yūsuf narrated to us; he said: Mālik informed us, from Muḥammad ibn ʿAbd al-Raḥmān ibn Nawfal, from ʿUrwah, from Zaynab bint Abī Salamah, from Umm Salamah who said: I circumambulated while the Messenger of Allah was praying beside the House, reciting: “By the Mount, and a written record.”

(139) Abū ʿAbdillāh said: The Prophet clarified the speech of the praising servants, their supplication, their prayer, and their humility to Allah, and clarified what the Ever-Living, the Self-Subsisting responds to them with, where the Messenger says: “Recite if you wish…” The servant says: “All praise is for Allah, Lord of the worlds.” Allah says: My servant has praised Me.

(140) ʿAbdullāh ibn Yūsuf narrated to us; he said: Mālik narrated to

us, from al-ʿAlāʾ ibn ʿAbd al-Raḥmān, from Abū al-Sāʾib, the freed slave of Hishām ibn Zuhrah, from Abū Hurayrah that the Messenger of Allah said: Every prayer in which the Opening of the Book is not recited is incomplete, deficient. I said: O Abū Hurayrah, sometimes I am behind the imām? He said: Recite it within yourself, O Persian, for I heard the Messenger of Allah say: Allah said: I have divided the prayer between Me and My servant into two halves, and My servant will have what he asks. The servant says: “All praise is for Allah, Lord of the worlds.” Allah says: My servant has praised Me. The servant says: “The Most Merciful, the Most Compassionate.” Allah says: My servant has extolled Me. The servant says: “Master of the Day of Judgment.” Allah says: My servant has glorified Me. The servant says: “You alone we worship and You alone we ask for help.” This is between Me and My servant. The servant says: “Guide us to the straight path.” This is for My servant, and My servant will have what he asked.

(141) Abū ʿAbdillāh said: As for ink, parchment, and the like, they are created — just as you write “Allah.” Allah in His essence is the Creator, and your writing and acquisition are from your action — created — because everything besides Allah that He did not make Himself is created. And He said: “And He created everything and determined it with precise determination.” And He said: “And indeed, it is in the Mother of the Book with Us, exalted and wise.” And He said: “Rather, it is a glorious Qurʾān, in a preserved tablet.”

(142) Abū Nuʿaym narrated to us; he said: Sufyān narrated to us, from Ziyād ibn Ismāʿīl al-Qurashī, from Muḥammad ibn ʿAbbād ibn Jaʿfar al-Makhzūmī, from Abū Hurayrah who said: The polytheists of Quraysh came to the Prophet disputing with him about al-qadar, so it was revealed: “Indeed, We created everything with a decree.”

(143) Qabīṣah narrated to us; he said: Sufyān narrated to us with

this.

(144) Muḥammad ibn Yūsuf narrated to us; he said: Yūnus — he is Ibn al-Ḥārith — narrated to us, from ʿAmr ibn Shuʿayb, from his father, from his grandfather who said: This verse was revealed: “Indeed, the criminals are in misguidance and blaze” concerning the people of al-qadar.

(145) And it is narrated regarding this from Ibn ʿAbbās and Muʿādh ibn Anas.

(146) Muḥammad ibn Bashshār narrated to us; he said: Ghundar narrated to us; he said: Shuʿbah narrated to us, from Yaʿlā ibn ʿAṭāʾ, who said: I heard ʿAmr ibn ʿĀṣim say: I heard Abū Hurayrah say: Abū Bakr al-Ṣiddīq said to the Prophet: Inform me of something I can say when I reach the morning and evening. He said: Say: O Allah, Knower of the unseen and the seen, Originator of the heavens and the earth, Lord of everything and its Sovereign, I testify that there is no god except You. I seek refuge in You from the evil of my soul and from the evil of Shayṭān and his association — and when you take your resting place…

(147) Saʿīd ibn al-Rabīʿ narrated to us; he said: Shuʿbah narrated to us, and he continued the ḥadīth.

(148) ʿAmr ibn ʿAwn narrated to us; he said: Hushaym narrated to us, from Yaʿlā ibn ʿAṭāʾ, from ʿAmr ibn ʿĀṣim, from Abū Hurayrah that Abū Bakr said: O Messenger of Allah… with this: Lord of everything and its Sovereign.

(149) Musaddad narrated to us; he said: Hushaym narrated to us with this.

(150) ʿAlī ibn ʿAyyāsh narrated to us; he said: Shuʿayb ibn Abī Ḥamzah narrated to us, from Muḥammad ibn al-Munkadir, from Jābir who said: The Messenger of Allah said: Whoever says when he hears the call: O Allah, Lord of this complete call and the established prayer, give Muḥammad the means and the virtue, and raise him to the praised station which You promised him — my intercession will be permitted for him on the Day of Resurrection.

(151) And it is mentioned from Anas ibn Mālik and others from the people of knowledge regarding His statement: “So by your Lord, We will surely question them all about what they used to do” — that it is Lā ilāha illā Allāh.

(152) And Allah said: “And that is the Paradise which you have been made to inherit for what you used to do.” And He said: “For the like of this let the workers work.” And He said: “A recompense for what they used to do.”

(153) And Abū al-Yamān narrated to us; he said: Shuʿayb narrated to us, from al-Zuhrī, from Saʿīd ibn al-Musayyib, from Abū Hurayrah; he said: The Prophet ﷺ was asked: which deeds are best? He said: “Faith in Allah, and jihād in His path.”

(154) Aḥmad ibn Yūnus and Mūsā ibn Ismāʿīl narrated to us; they said: Ibrāhīm ibn Saʿd narrated to us; he said: Ibn Shihāb narrated to us, from Saʿīd ibn al-Musayyib, from Abū Hurayrah, that the Messenger of Allah ﷺ was asked: which deeds are best? He said: “Faith in Allah and His Messenger.” It was said: then what? He said:

“Jihād in the path of Allah.” It was said: then what? He said: “An accepted pilgrimage (ḥajj mabrūr).”

(155) ʿAbd al-ʿAzīz ibn ʿAbdillāh narrated to us; he said: Ibrāhīm narrated to us, from Ibn Shihāb, from Saʿīd, from Abū Hurayrah, from the Prophet ﷺ, similarly.

(156) Yaḥyā ibn Qurʿah narrated to us; he said: Ibrāhīm ibn Saʿd narrated to us, likewise.

(157) ʿAbdullāh ibn Muḥammad narrated to us; he said: Hishām narrated to us; he said: Maʿmar informed us, from al-Zuhrī, from Ibn al-Musayyib, from Abū Hurayrah; he said: a man came to the Prophet ﷺ and said: O Prophet of Allah, which deeds are best? He said: “Faith in Allah…” likewise.

(158) Muḥammad ibn ʿUbaydillāh narrated to us; he said: ʿUmar ibn Ṭalḥah narrated to us, from Muḥammad ibn ʿAmr, from Abū Salamah, from Abū Hurayrah: it was said: O Messenger of Allah! Which deeds are best or most virtuous? He said: “Faith in Allah and His Messenger.”

(159) Muslim ibn Ibrāhīm narrated to us; he said: Abān narrated to us; he said: Yaḥyā narrated to us, from Abū Jaʿfar, from Abū Hurayrah, that the Prophet ﷺ used to say: “The best deeds with Allah are: faith with no doubt in it, fighting with no treachery in it, and an accepted pilgrimage.”

(160) And Mūsā narrated to us; he said: Abān narrated to us, similarly.

(161) Ibrāhīm ibn al-Munḏir narrated to us; he said: Muʿādh ibn Hishām narrated to us; he said: my father narrated to us, from Yaḥyā; he said: Abū Jaʿfar narrated to me; he heard Abū Hurayrah say: I heard the Messenger of Allah ﷺ say: “The best deeds with Allah are faith with no doubt in it…” likewise.

(162) Mūsā ibn Ismāʿīl narrated to us; he said: Khalīfah ibn Ghālib narrated to us; he said: Saʿīd al-Maqburī narrated to us, from Abū Hurayrah; he said: the Messenger of Allah ﷺ was asked: which deeds are best? He said: “Faith in Allah, and jihād in His path.”

(163) ʿAbdullāh ibn Muḥammad narrated to us; he said: Abū ʿĀmir narrated to us; he said: Khalīfah ibn Ghālib narrated to us, from Saʿīd ibn Abī Saʿīd al-Maqburī, from his father, from Abū Hurayrah; he said: A man came to the Prophet and said: Which deeds are best? He said: “Faith in Allah and jihād in His path.”

(164) ʿUbaydullāh ibn Mūsā narrated to us; he said: Hishām ibn ʿUrwah narrated to us, from his father, from Abū Marwāḥ, from Abū Dharr; he said: I asked the Prophet: which deed is best? He said: “Faith in Allah, and jihād in His path.”

(165) Yaḥyā ibn Bukayr narrated to us; he said: al-Layth narrated to me, from Abū Jaʿfar; he narrated to me from ʿUrwah, from Abū Marwāḥ, from Abū Dharr, that he asked the Prophet: which deeds are best? He said: “Faith in Allah, and jihād in His path.”

(166) Muḥammad ibn al-Ṣabāḥ narrated to us; he said: al-Walīd — I think he was Ibn Abī Thawr — narrated to us; Muḥammad ibn Yūsuf said: the doubt is from me; from ʿAbd al-Malik — he is Ibn ʿUmayr — from Mūsā ibn Ṭalḥah, from ʿĀʾishah Umm al-Muʾminīn;

she said: A man came to the Prophet and said: Which deeds are best? He said: “Faith in Allah, jihād in the path of Allah, and an accepted pilgrimage.”

(167) Muḥammad ibn ʿAbd al-Raḥīm narrated to us; he said: Saʿīd ibn Sulaymān narrated to us; he said: Yazīd ibn ʿAṭāʾ narrated to us; he said: Muʿāwiyah ibn Isḥāq narrated to us, from ʿĀʾishah bint Ṭalḥah, from ʿĀʾishah Umm al-Muʾminīn: The Prophet was asked: Which deeds are best? He said: “Faith in Allah, being killed in His path, and an accepted pilgrimage.”

(168) Muḥammad ibn Saʿīd narrated to us; he said: ʿUbaydah ibn Ḥumayd informed us, from ʿAbd al-Malik ibn ʿUmayr, from ʿUthmān ibn Abī Ḥikmah, from his grandmother al-Shifāʾ; she said: I heard the Prophet, and a man asked him: Which deed is best? He said: “Faith in Allah, jihād, and an accepted pilgrimage.”

(169) Ḍirār ibn Ṣard narrated to us; he said: ʿAbdullāh ibn Wahb narrated to us, from Mūsā ibn ʿAlī ibn Rabāḥ, from his father, from Junādah ibn Abī Umayyah, from ʿUbādah ibn al-Ṣāmit; he said: The Prophet was asked: Which deeds are best? He said: “Faith in Allah, affirmation of His Messenger, and jihād in His path.”

(170) And ʿUbayd ibn ʿUmayr narrated, from ʿAbdullāh ibn Ḥabshī, from the Prophet: “The best deeds are faith with no doubt in it.”

(171) And al-ʿAlāʾ ibn ʿAbd al-Jabbār said: Suwayd Abū Ḥātim narrated to us; he said: ʿAyyāsh ibn ʿAbbās narrated to me, from al-Ḥārith ibn Yazīd, from ʿAlī ibn Rabāḥ, from Junādah ibn Abī Umayyah, from ʿUbādah ibn al-Ṣāmit; he heard the Prophet being asked: Which deeds are best? He said: “Faith in Allah, and

affirmation of His Book.”

(172) Abū ʿAbdillāh said: So the Prophet made faith, affirmation, jihād, to be the best deeds.

(173) And the Prophet said: “There will emerge a people whose deeds you will belittle compared to your deeds; they will recite the Qurʾān,” so he clarified that recitation of the Qurʾān is a deed.

(174) ʿAbdullāh ibn Maslamah narrated to us, from Mālik, from Yaḥyā ibn Saʿīd, from Muḥammad ibn Ibrāhīm, from Abū Salamah ibn ʿAbd al-Raḥmān, from Abū Saʿīd; he said: I heard the Messenger of Allah say: “There will emerge among you a people whose prayer you will belittle compared to your prayer, and your deeds compared to their deeds; they recite the Qurʾān but it does not go beyond their throats; they pass out of the religion just as the arrow passes through the game.”

(175) ʿAbdullāh ibn Yūsuf narrated to us; he said: Mālik informed us of this.

(176) Rūḥ ibn ʿAbd al-Muʾmin narrated to us; he said: Yazīd ibn Zurayʿ narrated to us; he said: Saʿīd narrated to us, from Qatādah: “And they made for Him, from His servants, a portion” — meaning, an equal.

(177) Ḥammād ibn Zayd said: Whoever says that the speech of the servants is not created is a disbeliever.

(178) Abū ʿAbdillāh said: And among the proofs that Allah speaks however He wills, and that the voices of the servants are composed letter by letter, within them are melody, hamz, modulation, and articulation: ḥadīth of Umm Salamah, the wife of the Prophet.

(179) ʿAbdullāh ibn Ṣāliḥ and Yaḥyā ibn Bukayr narrated to us; they said: al-Layth narrated to us, from Ibn Abī Mulaykah, from Yaʿlā ibn Mamlak; that he asked Umm Salamah, the wife of the Prophet, about the recitation of the Prophet and his prayer. She said: What concern is yours with his prayer? He would pray, then sleep for the amount he had prayed, then pray for the amount he had slept, then sleep for the amount he had prayed, until morning. And his recitation was deliberate, so that his recitation was letter by letter.

(180) Qutaybah narrated to us; he said: al-Layth narrated to me, from ʿAbdullāh ibn ʿUbaydullāh ibn Abī Mulaykah, with this.

(181) Muḥammad ibn Muqātil narrated to us; he said: ʿAbdullāh informed us; he said: Ḥammād ibn Salamah informed us, from ʿImrān ibn ʿAbdullāh; he said: A man led us in prayer in the mosque of Madīnah during the month of Ramaḍān and he came with those slips — meaning: he sang melodiously — so al-Qāsim ibn Muḥammad objected to that and said: Allah says: “And indeed it is a mighty Book; falsehood does not come to it from before it nor from behind it; a revelation from One Wise, Praiseworthy.”

(182) Ismāʿīl narrated to us; he said: Mālik narrated to me, from ʿAbd al-Raḥmān ibn ʿAbdullāh ibn ʿAbd al-Raḥmān ibn Abī Ṣaʿṣaʿah, from his father; that he informed him that Abū Saʿīd al-Khudrī said to him: I see that you love sheep and the desert, so when you are with your sheep and in your desert and you give the call to prayer,

then raise your voice with the call, for “nothing hears the extent of the voice of the caller to prayer — jinn nor human — except that it will testify for him on the Day of Resurrection.” Abū Saʿīd said: I heard it from the Messenger of Allah.

(183) ʿAbdullāh ibn Yūsuf narrated to us; he said: Mālik informed us of this.

(184) Ādam narrated to us; he said: Shuʿbah narrated to us; he said: Mūsā ibn Abī ʿUthmān narrated to us; he said: I heard Abū Yaḥyā, from Abū Hurayrah; he said: I heard the Prophet say: Allah forgives the caller to prayer according to the reach of his voice.

(185) Sulaymān narrated to us; Shuʿbah narrated to us with this.

(186) Abū al-Walīd narrated to us; he said: Shuʿbah narrated to us, from Mūsā ibn Abī ʿUthmān; he said: I heard Abū Yaḥyā say: I heard Abū Hurayrah from the Prophet: The caller to prayer is forgiven to the extent of his voice.

(187) Ḥafṣ ibn ʿUmar narrated to us; he said: Shuʿbah narrated to us; he said: Mūsā informed me; he said: I heard Abū Yaḥyā with this.

(188) ʿAbdullāh ibn Muḥammad narrated to us; he said: Yaʿqūb ibn Ibrāhīm narrated to us; he said: My father narrated to me, from Ibn Isḥāq; he said: Muḥammad ibn Ibrāhīm ibn al-Ḥārith al-Taymī narrated to me, from Muḥammad ibn ʿAbdullāh ibn Zayd ibn ʿAbd Rabbih; he said: My father, ʿAbdullāh ibn Zayd, narrated to me; he said: When the Messenger of Allah ordered the bell to be made so

that it could be struck to gather the people for prayer, a man carrying a bell in his hand came to me while I was sleeping. I said: O servant of Allah, will you sell the bell? He said: What will you do with it? I said: I will call to prayer with it. He said: Shall I not guide you to what is better than that? I said: Yes. He said: You say: Allāhu akbar Allāhu akbar, Allāhu akbar Allāhu akbar, ash-hadu an lā ilāha illā Allāh, ash-hadu an lā ilāha illā Allāh, ash-hadu anna Muḥammadan rasūl Allāh, ash-hadu anna Muḥammadan rasūl Allāh, ḥayya ʿalaṣ-ṣalāh, ḥayya ʿalaṣ-ṣalāh, ḥayya ʿalal-falāḥ, ḥayya ʿalal-falāḥ, Allāhu akbar Allāhu akbar, lā ilāha illā Allāh.

Then he moved away from me a little and said: When the prayer is established, you say: Allāhu akbar Allāhu akbar, ash-hadu an lā ilāha illā Allāh, ash-hadu anna Muḥammadan rasūl Allāh, ḥayya ʿalaṣ-ṣalāh, ḥayya ʿalal-falāḥ, qad qāmatiṣ-ṣalāh, qad qāmatiṣ-ṣalāh, Allāhu akbar Allāhu akbar, lā ilāha illā Allāh.

He said: When morning came, I went to the Messenger of Allah and informed him of what I had seen. He said: Indeed, it is a true vision, if Allah wills. So stand with Bilāl and convey to him what you saw so that he may call with it, for he has a louder voice than you. So I stood with Bilāl and began conveying it to him, and he called to prayer with it. ʿUmar ibn al-Khaṭṭāb heard that while he was in his house, so he came out dragging his cloak, saying: By the One who sent you with the truth, O Messenger of Allah, I saw the same as what he was shown. The Messenger of Allah said: So to Allah belongs praise.

(189) Muḥammad ibn ʿUbayd narrated to me; he said: Muḥammad ibn Salamah narrated to us, from Muḥammad ibn Isḥāq, from Muḥammad ibn ʿAbdullāh ibn Zayd; he said: So I showed ʿAbdullāh ibn Zayd, and ʿAbdullāh went out until he reached the Prophet; he informed him. He said: “Go out with Bilāl and convey it to him, for he has a louder voice than you.” So I went out with Bilāl to the mosque and began conveying it to him while he was calling to prayer. ʿUmar heard the voice and came out, saying: “O Messenger

of Allah, by Allah, I saw the same as what he saw."

(190) ʿAbdullāh ibn al-Wahhāb narrated to us; he said: Ibrāhīm ibn ʿAbd al-ʿAzīz ibn ʿAbd al-Malik ibn Abī Maḥdhurah said: My grandfather ʿAbd al-Malik ibn Abī Maḥdhurah informed me that he heard Abī Maḥdhurah say: The Prophet said: "Allāhu akbar Allāhu akbar, ash-hadu an lā ilāha illā Allāh, ash-hadu an lā ilāha illā Allāh, ash-hadu anna Muḥammadan rasūl Allāh, ash-hadu anna Muḥammadan rasūl Allāh."

(191) The Prophet said: "When you hear the call to prayer, say what the caller says."

(192) ʿUmar said to Abī Maḥdhurah, when his voice improved: "Did you not fear that your tongue would split?" He said: "I improved my voice for you."

(193) ʿUmar ibn ʿAbd al-ʿAzīz said: He called to prayer with a clear voice; otherwise, we would have kept apart.

(194) Yaḥyā ibn Bukayr narrated to us; he said: al-Layth narrated to me from ʿAqīl, from Ibn Shihāb, from ʿUrwah, from ʿĀ'ishah. She mentioned what was the custom of ʿUthmān ibn ʿAffān: I wished I had been forgotten. By Allah, I never wished for ʿUthmān's matter to be violated except that I prevented it. And by Allah, if I had wished to kill him, I would have killed him. O ʿUbaydullāh ibn ʿAdī! Let no one deceive you after what you know. By Allah, I never belittled the deeds of the companions of the Prophet, yet people who criticized ʿUthmān spoke inappropriately and recited in a way not suitable, and prayed in a way not proper. When you review the matter, they do not approach the deeds of the companions of the

Messenger of Allah. If you admire the words of a person, say: ‘Do it,’ and Allah will see your deeds, and no one will belittle you.”

(195) Abū ʿAbdullāh said: The Prophet said to Jibrīl, when asked about faith: “You believe in Allah, His angels, His books, and His messengers. If you do that, I am a believer.” He said: “Yes.” Then he asked: “What is Islām?” He said: “You testify that there is no god but Allah and that I am His Messenger...” He mentioned it. He said: “If you do that, I am a Muslim.” He said: “Yes.”

(196) Abū ʿAbdullāh said: He named faith, Islām, testimony, ihsān, and prayer by their recitation, and all it contains of movements of bowing and prostration is indeed the deed of the servant.

(197) He said: “Allah witnesses that there is no god except Him, and the angels and those endowed with knowledge stand with justice.”

(198) Muḥammad ibn Salām narrated to us; Jarīr narrated to us, from Abū Furwah, from Abū Zurʿah, from Abū Dharr and Abū Hurayrah; they said: A man came and said: “Peace be upon you, O Muḥammad.” He replied to him, then he said: “O Muḥammad, what is faith?” He said: “Faith is belief in Allah, His angels, the Book, the prophets, and belief in all decree.” He said: “If I do that, have I believed?” He said: “Yes.”

(199) Abū al-Nuʿmān narrated to us; Ḥammād ibn Zayd narrated to us; Maṭar al-Warrāq narrated to us, from ʿAbdullāh ibn Buraydah, from Yaḥyā ibn Yaʿmar, from ʿAbdullāh ibn ʿUmar, from ʿUmar; he said: While we were with the Messenger of Allah, a man came to him and said: “O Messenger of Allah, what is Islām?” He said: “It is

to submit your face to Allah, establish prayer, give zakāh, fast in Ramadan, and perform Hajj to the House." He said: Then he informed me of the pillars of Islām. He said: "If I do that, am I a Muslim?" He said: "Yes." He said: "You have spoken the truth." And the narration continues.

(200) Muṣā ibn Ismāʿīl narrated to us; he said: al-Ḍaḥḥāk ibn Nibrās narrated to us; he said: Thābit narrated to us, from Anas: While the Prophet was with his companions, a man came to him wearing travel garments. People moved aside until he sat before him, placing his hands on his knees. He said: "What is Islām?" He said: "Testimony that there is no god but Allah, and that I am His Messenger, establishing prayer, giving zakāh, fasting Ramadan, and performing Hajj if able." He said: "If I do that, am I a believer?" He said: "Yes." He said: "You have spoken the truth." They were amazed. He said: "What is ihsān?" He said: "That you fear Allah as if you see Him; if you do not see Him, He sees you." He asked: "When is the Hour?" He said: "The one asked about it does not know more than the questioner, but it has signs." He rose, and Ali followed the man but did not find him. The Prophet said: "That was Jibrīl teaching you your religion; he had never come to me in a way I did not recognize before today."

(201) Abd al-ʿAzīz ibn ʿAbdullāh said: Sulaymān ibn Bilāl narrated to us, from Sharīk ibn ʿAbdullāh: I heard Anas ibn Mālik say: "On the night of the Prophet's Isra', the Almighty said: 'O Muhammad, no word is changed with Me except as I have decreed in the Mother of the Book, and every good deed is multiplied tenfold, fifty prayers are in the Mother of the Book.'"

(202) ʿAbdullāh ibn Muḥammad al-Jaʿfī narrated to us; Abū Ḥafṣ al-Tunusī narrated to us; al-Awzāʿī narrated to us; Yaḥyā ibn Abī Kathīr narrated: Hilāl ibn Abī Maymūnah narrated to us; ʿAṭāʾ ibn Yasar

narrated to us; Muʿāwiyah ibn al-Ḥakam said: “I said, O Messenger of Allah: We were recently in ignorance, and Allah brought Islam... While I was with the Prophet in prayer, a man from the people sneezed. I said: ‘May Allah have mercy on you.’ When the Prophet finished, he called me and said: ‘This prayer of ours is not for the speech of people, but for glorification, magnification, and recitation of the Qurʾān.’”

(203) ʿAlī narrated to us, from Muḥammad ibn Bishr al-ʿAbdī; Yazīd ibn Ziyād ibn Abī al-Jaʿd narrated to us; Jāmiʿ ibn Shaddād narrated to us; Ṭāriq al-Muḥāribī said: “I saw the Messenger of Allah calling in a loud voice: ‘O people, say: There is no god but Allah, and you will succeed.’”

(204) The Prophet said to al-Ashaj ʿAbd al-Qays: “In you are two traits that Allah loves: forbearance and modesty.” He said: “Is it innate or from You?” He said: “Innate.” He said: “Praise be to Allah Who created me with two traits that Allah loves.”

(205) Abū Muʿammar narrated to us; ʿAbd al-Wārith narrated to us; Yūnus narrated to us, from ʿAbd al-Raḥmān ibn Abī Bukrah, from al-Ashaj ʿAbd al-Qays, that the Prophet said that to him. He added: “Was it ancient or recent?” He said: “Ancient.”

(206) ʿAmr ibn Zarārah narrated to us; Ismāʿīl narrated to us, from Yūnus, from ʿAbd al-Raḥmān ibn Abī Bukrah, from al-Ashaj: The Prophet said: “The same.” He said: “Praise be to Allah Who created me with two traits that Allah loves.”

(207) Ismāʿīl ibn Mūsā narrated to us; Hushaym narrated to us from Yūnus, from ʿAbd al-Raḥmān ibn Abī Bukrah, from al-Ashaj:

The Prophet said: “The same.”

(208) Musaddad narrated to us; Yaḥyā narrated to us, from Ibn ʿAjlān, from ʿAmr ibn Shuʿayb, from his father, from his grandfather: The Prophet said: “If one of you engages with a woman, a servant-girl, a beast, or a boy, say: ‘I ask You for its good and the good it is created upon, and I seek refuge in You from its evil and the evil it is created upon.’”

(209) Abū ʿAbdullāh said: It was narrated by ʿUbaydullāh, from Sufyān, from Ibn ʿAjlān, in a similar manner.

(210) Ḥasan ibn Muḥammad ibn Ṣabāḥ narrated to us; Saʿīd ibn Sulaymān narrated to us; Yūnus ibn Bukayr narrated to us; Khālid ibn Dīnār narrated to us; ʿImārah ibn Jawayn narrated to us; Abū Saʿīd said: The Prophet said: “O Ashaj, in you are two traits that Allah loves: forbearance and deliberation.” He said: “O Messenger of Allah, is it something I am created with, or recent?” He said: “Rather, you were created with it.”

(211) Qays ibn Ḥafṣ narrated to us; Ṭālib ibn Ḥujayr narrated to us; Hūd ibn ʿAbdullāh narrated to us, from his grandfather Muzaid al-ʿAbdī: al-Ashaj came to the Prophet and said: “In you are two traits that Allah loves. Were they innate, or from You?” He said: “Innate.” He said: “Praise be to Allah Who created me with what Allah and His Messenger love.”

(212) Mūsā narrated to us; Maṭar ibn ʿAbd al-Raḥmān narrated to us; Umm Abān bint al-Wāzīʿ al-ʿAbdī, from her grandfather, said: Her grandfather al-Zāriʿ ibn ʿĀmir went to the Prophet; the Prophet said: “O Ashaj, by Allah Who created you.” He said: “Praise be to Allah.”

(213) Abū ʿAbdullāh said: The Qurʾān should only be directed as the attribute of Allah, and one should not say “how” regarding its direction, for it is the word of the Almighty, spoken by His servants. Similarly, the reports of the Prophet affirm that the Qurʾān is the word of Allah, and His decree existed before creation, and with it the Book spoke.

(214) Muḥammad ibn Kathīr narrated to us; Isrāʾīl narrated to us, from ʿUthmān ibn al-Mughīrah—others said Ibn Abī al-Mughīrah, from Sālim, Ibn Abī al-Jaʿd, from Jābir: The Prophet said: “A man carries me to his people, for Quraysh prevented me from conveying the words of my Lord.”

(215) Abū ʿAbdullāh said: The Prophet explained that the conveyance is from him, and that the speech of Allah is from His Lord.

(216) No one from the Muhājirīn, Anṣār, or the righteous followers differed from what we described; they were the ones who preserved the Book and the Sunnah after the Prophet for a century by century. Allah said: “Thus We made you a just community that you be witnesses over the people, and the Messenger be a witness over you.” (al-Baqarah: 113)

(217) The Prophet said: “You are the witnesses of Allah on the earth.”

(218) Isḥāq narrated to us; Abū Usāmah narrated to us; al-Aʿmash narrated to us; Abū Ṣāliḥ narrated to us, from Abū Saʿīd al-Khudrī: The Prophet said: “Noah will be brought on the Day of Resurrection, and it will be said: ‘Did you convey?’ He will say: ‘Yes, O Lord.’ His

nation will be asked: ‘Did it reach you?’ They will say: ‘We received no warner.’ It will be asked: ‘Who are your witnesses?’ He will say: ‘Muḥammad and his nation.’ You will be brought, and you will testify.” Then the Prophet recited: “And thus We made you a just community that you be witnesses over the people, and the Messenger be a witness over you.”

(219) Abū ʿAbdullāh said: They are the group the Prophet said: “A group of my Ummah will always remain apparent on the truth; those who forsake them will not harm them.”

(220) ʿUbaydullāh ibn Mūsā narrated to us, from Ismāʿīl, from Qays, from al-Mughīrah ibn Shuʿbah, from the Prophet: “A group of my Ummah will always remain apparent until the command of Allāh comes, and they are apparent.”

(221) Abū ʿAbdullāh said: And it is narrated similarly, from Abū Hurayrah, Muʿāwiyah, Jābir, Sulaymah, Sulaymah ibn Thaqīl, Qurrah ibn ʿIyās, from the Prophet.

(222) Abū ʿAbdullāh said: There was no disagreement among any of the people of knowledge on this matter until the time of Mālik, al -Thawrī, Ḥammād ibn Zayd, and the scholars of the provinces. Then after them, Ibn ʿUyaynah regarding the people of Ḥijāz, Yaḥyā ibn Saʿīd, ʿAbd al-Raḥmān ibn Muḥdī among the muḥaddithīn of al-Baṣrah, ʿAbdullāh ibn ʿIdrīs, Ḥafṣ ibn Ghiyāth, Abū Bakr ibn ʿAyāsh, Wukayʿ and their followers, Ibn al-Mubārak in his students, Yazīd ibn Hārūn among the Wāsitiyyah, until the era of those we knew among the people of the Two Harams, Makkah and Madīnah, and Iraq, and the people of al-Shām and Miṣr, and the muḥaddithīn of Khurāsān, including Muḥammad ibn Yūsuf among his students, and Abū al-Walīd Hishām ibn ʿAbd al-Malik in his students, and

Ismāʿīl ibn Abī ʿUways among the people of Madīnah, and Abū Mushir among the people of al-Shām, and Naʿīm ibn Ḥammād among the people of Miṣr, and Aḥmad ibn Ḥanbal among the people of Baṣrah, and al-Ḥumaydī from Quraysh and those who followed the Messenger from the people of Makkah, and Isḥāq ibn Ibrāhīm and Abū ʿUbayd among the people of the language.

(223) And these are the well-known scholars of their era without dispute that the Qurʾān is the speech of Allāh, except for those who went astray or ignored the clear path. Their return is to the Book and the Sunnah. Allāh, Blessed and Exalted, said: “So if you differ over anything, refer it to Allāh and the Messenger.”

(224) Ibrāhīm ibn al-Mundhir narrated to us; Isḥāq ibn Jaʿfar ibn Muḥammad narrated to us; Kathīr ibn ʿAbdullāh ibn ʿAmr ibn ʿAwf, from his father, from his grandfather, said: The Prophet wrote: “And whatever you differ on, its return is to Allāh and to Muḥammad.”

(225) The Prophet said: “Whoever does an action not upon our command, it is rejected.” ʿAlāʾ ibn al-Jabbār narrated to us; ʿAbdullāh ibn Jaʿfar al-Makhzūmī narrated to us, from Saʿd ibn Ibrāhīm, from al-Qāsim, from ʿĀ’ishah, from the Prophet.

(226) ʿUmar commanded that all ignorant matters be referred to the Sunnah.

(227) Abū ʿAbdullāh said: And whoever does not recognize Allāh by His speech as not being created, his ignorance is returned to the Book and the Sunnah; whoever persists after knowledge is a rebel. Allāh said: “And Allāh would not misguide a people after He has

guided them until He makes clear to them what they should fear." (al-Qiyāmah: 110), and He said: "And whoever opposes the Messenger after guidance has become clear to him and follows a way other than the believers', We will turn him to what he turns to and will throw him into Hell, and evil is this destination." (An-Nisāʾ: 115)

(228) Abū ʿAbdullāh said: As for what the two sects with the madhhab of Aḥmad used as evidence, each claiming for themselves, it is not firmly established from many of their reports, and perhaps they did not understand the precision of their school.

(229) Rather, what is known of Aḥmad and the people of knowledge is that the speech of Allāh is not created; everything else is created. They disliked delving into obscure matters, avoided the people of kalām, disputation, and contention, except in what was clarified by knowledge and explained by the Messenger of Allāh.

(230) Isḥāq narrated to us, saying ʿAbd al-Razzāq narrated to us: Maʿmar narrated to us, from al-Zuhrī, from ʿAmr ibn Shuʿayb, from his father, from his grandfather, who said: I heard the Prophet of Allāh speaking to people disputing, saying: "Those before you were destroyed because of this: they struck parts of the Book against other parts. The Book of Allāh was revealed to confirm each part by the other, so do not strike parts against parts. What you know, speak of it; and what you do not, refer it to its scholar."

(231) Abū ʿAbdullāh said: And whoever is confused about something, let him refer it to a scholar, as ʿAbdullāh ibn ʿAmr narrated from the Prophet of Allāh: "What is difficult for you, refer to its scholar, and do not enter into the mutashābih except what

has been clarified to you.”

(232) ʿAbdullāh ibn Maslamah narrated to us: Yazīd ibn Ibrāhīm narrated to us, from ʿAbdullāh ibn Abī Mulayah, from al-Qāsim, from ʿĀ’ishah, who said: The Messenger of Allāh recited: “It is He who has sent down upon you the Book. Among its verses are precise—they are the foundation of the Book—and others are mutashābih. As for those in whose hearts is deviation, they follow that which is mutashābih seeking discord and seeking its interpretation. But none knows its interpretation except Allāh and those firmly grounded in knowledge. They say, ‘We believe in it; all is from our Lord.’ And none will remember except the people of understanding.”

I said: The Messenger of Allāh said: “When you see the people following that which is mutashābih, the religion is with Allāh; so beware of them.”

(233) Ibn Masʿūd said: Whoever knows knowledge, let him speak with it, and whoever does not, let him say: Allāh knows best. For it is from a man’s knowledge to say for what he does not know: Allāh knows best. For Allāh said to the Prophet: “Say, ‘I do not seek reward from you for it, nor am I of the self-imposing.’” (al-Anʿām: 14)

(234) Muḥammad ibn Kathīr narrated to us; he said: Sufyān narrated to us from Manṣūr and al-Aʿmash, from Abū al-Ḍuḥā, from Masrūq, who said: I came to Ibn Masʿūd, and he mentioned this.

(235) And consider the saying of the Prophet: “Forgive my people, for they do not know.”

(236) And if you see desires being followed, worldly life being preferred, and every person of opinion admiring his own opinion, then adhere to yourself and turn away from the affairs of the masses. This was narrated to us by ʿAbdān, from ʿAbdullāh, who said: ʿUtbah ibn Abī Ḥakīm informed us; he said: ʿAmr ibn Jāriyah al-Lakhmī narrated to me; he said: Abū Umayyah al-Shaʿbānī narrated to me; he said: I came to Abū Thaʿlabah, who said: The Prophet Muḥammad said: "If you see greed being obeyed…" and he mentioned a similar narration.

(237) And His saying: "Indeed, We found him patient. Excellent is the servant; indeed, he was oft-returning." (Ṣād 40). And His saying: "Have you not seen that they wander in every valley?" (al-Shuʿarāʾ 225). And His saying: "Indeed, Allāh is with those who fear Him and those who do good."

(238) Abū ʿAbdullāh said: I heard Mūsā ibn Ismāʿīl say: I heard Abū ʿĀṣim say: I never backbit anyone whom I knew, for backbiting harms its doer.

(239) Aḥmad ibn Ishkāb narrated to us; he said: Muḥammad ibn Faḍīl narrated to us, from ʿUmārah ibn al-Qaʿqāʿ, from Abū Zurʿah, from Abū Hurayrah, who said: The Prophet said: "Two words beloved to the Most Merciful, light on the tongue and heavy on the scale: Subḥān Allāh wa bi-ḥamdih, Subḥān Allāh al-ʿAẓīm."

(240) Al-Ḥumaydī narrated to us; he said: Sufyān narrated to us; he said: Manṣūr informed us, from Mujāhid, from Abū Maʿmar, from ʿAbdullāh, who said: Two Thaqafīs and one Qurashī—or two Qurashīs and one Thaqafī—gathered at the House; their bellies were full, and their hearts had little understanding. One of them said: Do you think Allāh hears what we say? Another said: He hears

if we speak loudly but not if we whisper. Another said: If He hears when we speak loudly, He hears when we whisper. Then Allāh revealed: “And you did not think that your hearing or your sight or your skins would testify against you…” (Fuṣṣilat 22).

(241) Isḥāq ibn Manṣūr narrated to us; he said: ʿAbd al-Raḥmān ibn Mahdī narrated to us, from Ḥammād ibn Zayd, from Yaḥyā ibn ʿAtīq, from Ibn Sīrīn, who said: It used to be said: How astonishing is the merchant—how he trades. Yaḥyā said: He speaks truth and acts. Muḥammad said: Until Yaḥyā entered trade with me, and he said to me: O my brother, there is nothing except that it has shown me its reality. Muḥammad said: I mentioned this to al-Ḥumayd ibn ʿAbd al-Raḥmān, and he said: Now it is clear.

(242) Qabīṣah narrated to us; he said: Sufyān narrated to us, from Abū Ḥuṣayn, who said: Ḥudhayfah said: A time will come upon people when nothing will rectify them except that which was previously forbidden—returning to desert life after hijrah.

(243) Abū ʿAbdullāh said—may Allāh have mercy upon him—adhere to this, O people of knowledge, and turn away from the ignorant so that they disperse like the people of innovation, for Allāh said: “Indeed, those who have divided their religion and become sects—you are not associated with them in anything.”

(244) And it is mentioned from Ṭāwūs, from Abū Hurayrah, that he said: This will occur in this ummah.

(245) Mūsā narrated to us, from Wuhayb, from Dāwūd, from al-Shaʿbī, regarding selling muṣḥafs: He said: He does not sell the Book of Allāh; rather, he sells the labor of his hands.

(246) ʿUbaydullāh ibn Mūsā narrated to us, from Ibn Jurayj, from ʿAṭāʾ, from Ibn ʿAbbās, who said: Buy the muṣḥaf, but do not sell it.

(247) Bukayr ibn Mismār said: Ziyād, the freedman of Saʿd, informed me that he asked Ibn ʿAbbās, who said: We do not see it appropriate to make it a trade, but what your hands have worked—there is no harm in that.

(248) Isḥāq narrated to us, from Jarīr, from Layth, from Mujāhid, from Ibn ʿAbbās, who said: He did not see harm in selling a muṣḥaf and buying with its price another muṣḥaf better than it, nor in exchanging a muṣḥaf for a muṣḥaf, and he permitted purchasing a muṣḥaf.

(249) Mūsā ibn Ismāʿīl narrated to us; he said: al-Ṣabāḥ al-ʿAbdī narrated to us; he said: ʿUbaydullāh ibn Sulaymān informed us; he said: I asked Saʿīd ibn al-Musayyib about writing the muṣḥaf, and he said: There is no harm—indeed, the son of Ibn ʿAbbās used to write them for one hundred.

(250) Ibrāhīm ibn Mūsā narrated to us; he said: Hishām informed us that Ibn Jurayj informed them; he said: Abū al-Zubayr informed me; he heard Jābir ibn ʿAbdullāh say: Buying it is more beloved to me than selling it.

(251) Ibn Numayr said, from al-Aʿmash, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, regarding selling muṣḥafs: They are only illustrators selling the work of their hands.

(252) And it is mentioned from ʿAlī, may Allāh be pleased with him, that he said: A time will come upon people when nothing will remain of Islām except its name, and nothing of the Qurʾān except

its script.

(253) And the Prophet said: “Beautify the Qurʾān with your voices.”

(254) Ibrāhīm ibn Ḥamzah al-Zubayrī narrated to me; he said: Ibn Abī Ḥāzim narrated to me, from Yazīd ibn al-Hād, from Muḥammad ibn Ibrāhīm, from Abū Salamah ibn ʿAbd al-Raḥmān, from Abū Hurayrah, that he heard the Prophet Muḥammad say: “Allāh has not permitted anything as He has permitted a prophet with a beautiful voice reciting the Qurʾān aloud.”

(255) Yaḥyā ibn Yūsuf narrated to me; he said: ʿUbaydullāh ibn ʿAmr narrated to us, from Isḥāq ibn Rāshid, from al-Zuhrī, from Abū Salamah ibn ʿAbd al-Raḥmān, from Abū Hurayrah, from the Prophet, who said: “Allāh has not permitted anything as He has permitted a prophet who recites the Qurʾān melodiously.”

(256) Abū ʿAbdullāh said: The Prophet heard the recitation of Abū Mūsā and said: “Abū Mūsā has been given a flute from the flutes of the family of Dāwūd.”

(257) Muḥammad ibn Khalaf Abū Bakr narrated to us; he said: Abū Yaḥyā al-Ḥammānī narrated to us; he said: Burayd ibn ʿAbdullāh ibn Abī Burdah narrated to us, from his grandfather Abū Burdah, from Abū Mūsā, that the Prophet said to him: “O Abū Mūsā, you have been given a flute from the flutes of the family of Dāwūd.”

(258) Aḥmad ibn Ḥamīd narrated to me; he said: ʿAbd al-Raḥīm narrated to us; he said: Fannān ibn ʿAbdullāh al-Nahmī narrated to us, from ʿAbd al-Raḥmān ibn ʿAwsajah, from al-Barāʾ, that the

Prophet heard Abū Mūsā reciting and said: “This resembles the voices of the family of Dāwūd.”

(259) Aḥmad ibn Yaʿqūb narrated to us; he said: Yazīd ibn al-Miqdām narrated to us, from Miqdām ibn Shurayḥ, from Shurayḥ, who said: My father Hānīʾ ibn Yazīd narrated to me; he said: I said to the Prophet: Inform me of something that will enter me into Paradise. He said: “Maintain good speech and give food.”

(260) Aḥmad ibn Isḥāq narrated to us; he said: ʿUthmān ibn ʿAmr narrated to us; he said: ʿĪsā ibn Dīnār narrated to us — I think — from his father, from ʿAmr ibn al-Ḥārith, who said: I heard the Prophet say: “Whoever wishes to recite the Qurʾān fresh as it was revealed, let him recite it according to the recitation of Ibn Umm ʿAbd.”

(261) Maysarah, the client of Faḍālah, narrated from Faḍālah ibn ʿUbayd; he said: the Prophet said: “Allāh listens more attentively to a man with a beautiful voice reciting the Qurʾān than the owner of a singing girl listens to his singing girl.”

(262) Muḥammad ibn al-ʿAlāʾ narrated to us; he said: Abū Usāmah narrated to us, from Burayd, from Abū Burdah, from Abū Mūsā, who said: the Prophet said: “Indeed, I recognize the group of the Ashʿariyyīn by the Qurʾān when they enter at night, and I recognize their dwellings by their voices reciting the Qurʾān at night, even though I did not see their dwellings when they settled by day. Among them is a wise man: when he meets the cavalry — or he said the enemy — he says to them: ‘My companions command you to wait,’ while they are [so].”

(263) ʿUmar ibn Ḥafṣ narrated to us; he said: my father narrated to me, from al-Aʿmash, who heard Ṭalḥah, from ʿAbd al-Raḥmān ibn ʿAwsajah, from al-Barāʾ, from the Prophet; he said: “Beautify the Qurʾān with your voices.”

(264) Qutaybah narrated to us; he said: Jarīr narrated to us, from al -Aʿmash, from Ṭalḥah, with this.

(265) ʿUthmān narrated to us; he said: Jarīr narrated to us, from Manṣūr, from Ṭalḥah, the like of it.

(266) ʿUthmān narrated to us; he said: Jarīr narrated to us, from al-Aʿmash, with this.

(267) Muḥammad narrated to us; he said: ʿIndar narrated to us; he said: Shuʿbah narrated to us; he said: I heard Ṭalḥah al-Yāmī; I heard Ibn ʿAwsajah say: I heard al-Barāʾ ibn ʿĀzib say: the Prophet said: “Beautify the Qurʾān with your voices.”

(268) ʿAbd al-Raḥmān ibn ʿAwsajah said: I used to forget “Beautify the Qurʾān with your voices” until al-Ḍaḥḥāk ibn Muzāḥim reminded me of it.

(269) Maḥmūd narrated to us; he said: Abū Dāwūd narrated to us; Shuʿbah narrated to us; he informed me; Ṭalḥah said: I heard ʿAbd al-Raḥmān, from al-Barāʾ, from the Prophet: “Beautify the Qurʾān with your voices.” ʿAbd al-Raḥmān said the same.

(270) It is narrated from Suhayl, from his father, from Abū

Hurayrah, from the Prophet.

(271) Qurrah ibn Ḥabīb narrated to us; he said: Shuʿbah and Muḥammad ibn Ṭalḥah narrated to us, from Ṭalḥah; he said: I heard ʿAbd al-Raḥmān ibn ʿAwsajah, from al-Barāʾ, who said: the Prophet said: “Beautify the Qurʾān with your voices.”

(272) Abū ʿAbd Allāh said: Most of these reports are widespread among the people of knowledge.

(373) There is no doubt that the flutes of the family of Dāwūd are created, and their calls, due to His saying: “And He created everything,” and His saying: “So do not set up rivals for Allāh while you know.”

(274) Khallād ibn Yaḥyā narrated to us; he said: Misʿar narrated to us; he said: ʿAdī ibn Thābit narrated to us; he said: I heard al-Barāʾ say: I heard the Prophet reciting in the ʿIshāʾ prayer “By the fig and the olive,” and I did not hear anyone with a more beautiful voice or recitation than him.

(275) Ādam narrated to us; he said: Ibn Abī Dhiʾb narrated to us; he said: Muslim ibn Jundub narrated to us, from Tufayl ibn Iyās al-Hudhalī, who said: We used to stand in the mosque during the time of ʿUmar ibn al-Khaṭṭāb, and people would disperse here and there, and people inclined toward the one with the most beautiful voice. So ʿUmar said: “I see that they have taken the Qurʾān as songs. By Allāh, if I am able, I will change this.” He did not remain except three nights until he ordered Ubayy to lead them in prayer.

(276) Aḥmad ibn Yūnus narrated to us; he said: Abū Shihāb narrated to us, from al-Aʿmash, from Ibrāhīm, from ʿAlqamah, who said: ʿAbd Allāh said to me: “Recite.” And ʿAlqamah had a beautiful voice in recitation. So ʿAbd Allāh said: “May my father and mother be ransomed for you.”

(277) Abū ʿAbd Allāh said: And Allāh said: “And when the Qurʾān is recited, listen to it.” And He said: “And recite what has been revealed to you from the Book of your Lord.” And He said: “Those who recite the Book of Allāh.” And He said: “And you did not recite before it any book, nor did you write it with your right hand.” And He said: “They recite it with its true recitation.” And He said: “And remember what is recited in your houses of the verses of Allāh and wisdom.” And He said: “They recite the verses of Allāh during the hours of the night.” And He said: “Indeed, this Qurʾān guides to that which is most upright.”

(278) Abū ʿAbd Allāh said: Thus he clarified that recitation is from the Prophet and his Companions, and that revelation is from the Lord, exalted is He.

(279) And from it is the saying of ʿĀʾishah: “I did not think that Allāh would send down concerning my matter revelation that is recited,” so she clarified — may Allāh be pleased with her — that the sending down is from Allāh, and that the people recite it.

(280) Yaḥyā ibn Bukayr narrated to us; he said: al-Layth narrated to us, from Yūnus, from Ibn Shihāb; he said: ʿUrwah ibn al-Zubayr, Saʿīd ibn al-Musayyib, ʿAlqamah ibn Waqqāṣ, and ʿUbayd Allāh ibn ʿAbd Allāh informed me, concerning the ḥadīth of ʿĀʾishah when the people of the slander said what they said to her — and each group narrated to me a portion of the report — she said: “I lay down on

my bed, and at that time I knew that I was innocent and that Allāh would declare my innocence. But by Allāh, I did not think that Allāh would send down concerning my matter revelation that would be recited. My affair, in my own estimation, was too insignificant for Allāh to speak about it with a command that would be recited." Then Allāh, exalted is He, sent down: "Indeed, those who brought the slander are a group among you …" — the ten verses in their entirety.

(281) ʿAbd Allāh narrated to us; he said: al-Layth narrated to us; he said: Yūnus narrated to us likewise.

(282) It was narrated by Ṣāliḥ, Ibn Isḥāq, and Fulayḥ, from Ibn Shihāb, similarly.

(283) Abū ʿAbd Allāh said: And Allāh said: "If mankind and jinn were to gather together to produce the like of this Qurʾān, they could not produce the like of it, even if they were helpers of one another." But it is the speech of Allāh; the servants utter it, and the angels [utter it], and this has been clarified by what follows.

(284) ʿAbd al-ʿAzīz ibn ʿAbd Allāh narrated to me; he said: Ibn Abī Ḥāzim narrated to us, from his father, from Abū Ṣāliḥ al-Sammān, from Abū Hurayrah, that the Prophet said: "When Allāh loves a servant, He calls Jibrīl: 'I love so-and-so, so love him.' Then Jibrīl announces it among the bearers of the Throne, so the people of the Throne love him. Then the people of the seventh heaven hear the mention of the people of the Throne of love for the servant, and it descends to the seventh heaven, then from heaven to heaven until it reaches the heaven of the world; then the people of the heaven of the world love him, then it descends to the earth and the people of the earth love him," and the remainder is similar to

that.

(285) And He said: “So We have only made it easy by your tongue,” and “And We have certainly made the Qurʾān easy for remembrance.” And the Prophet said: “Everyone is facilitated for that for which he was created.”

(286) Ādam narrated to us; he said: Shuʿbah narrated to us; he said: Yazīd al-Rashk narrated to us; he said: I heard Muṭarrif, from ʿImrān ibn Ḥuṣayn, from the Prophet: “Everyone is facilitated for that for which he was created.”

(287) Abū Maʿmar narrated to us; he said: ʿAbd al-Wārith narrated to us; he said: Yazīd narrated to us; he said: Muṭarrif ibn ʿAbd Allāh narrated to me, from ʿImrān; I said: “O Messenger of Allāh, concerning what do the workers act?” He said: “Everyone is facilitated for that for which he was created.”

(288) Sulaymān narrated to us; Ḥammād narrated to us; Yazīd narrated to us, from Muṭarrif, from ʿImrān, from the Prophet: “Everyone is facilitated for that for which he was created.” And Aṣbaʿ narrated to us; he said: Ibn Wahb informed me, from ʿAmr, from Abū al-Zubayr, from Jābir, from the Prophet: “Every worker is facilitated for his work.”

(289) And ʿAbd Allāh ibn ʿUmar narrated from the Prophet: “Everyone is facilitated for what has been decreed for him.”

(290) Ādam narrated to us; he said: Shuʿbah narrated to us; he said: ʿĀṣim ibn ʿUbayd Allāh narrated to us; he said: I heard Sālim ibn

ʿAbd Allāh, from his father, that ʿUmar said to the Prophet, and he said: “Everyone is facilitated.”

(291) Ḥajjāj narrated to us; he said: Shuʿbah narrated to us likewise.

(292) ʿAlī ibn Ḥafṣ narrated to us; he said: ʿAbd Allāh informed us; he said: Shuʿbah informed us; he said: ʿĀṣim ibn ʿUbayd Allāh informed me; he said: I heard Sālim say: I heard my father say: I heard ʿUmar ibn al-Khaṭṭāb say: I heard the Prophet say: “Everyone is facilitated for that for which he was created.”

(293) And Ghundar and al-Jaʿdī followed him, from Shuʿbah.

(294) And Allāh said: “And among His signs is the difference of your languages and your colors.”

(295) Abū ʿAbd Allāh said: And the Prophet clarified that the remembrance of Allāh is action.

(296) ʿAlī narrated to us; he said: al-Walīd ibn Muslim narrated to us; he said: Ibn Thawbān narrated to me; he said: my father narrated to me, from Makḥūl, from Jubayr ibn Nufayr, from Mālik ibn Yukhāmir, who said: I heard Muʿādh ibn Jabal say: “The last words upon which I parted from the Messenger of Allāh were when I said: ‘O Messenger of Allāh, which deeds are most beloved to Allāh, or best?’ He said: ‘That you die while your tongue is moist with the remembrance of Allāh, mighty and majestic.’”

(297) Ādam narrated to us; he said: Shuʿbah narrated to us; he said:

Abū Iyās narrated to us; he said: I heard ʿAbd Allāh ibn Mughaffal say: “I saw the Prophet on his she-camel or camel while it was carrying him along, and he was reciting Sūrat al-Fatḥ, or part of Sūrat al-Fatḥ, with a gentle recitation, repeating [the verses].”

(298) Muslim narrated to us; he said: Shuʿbah narrated to us; he said: Muʿāwiyah ibn Qurrah narrated to us, from ʿAbd Allāh ibn Mughaffal: that the Prophet recited Sūrat al-Fatḥ on the day of the conquest of Makkah, repeating in it.

(299) And Muʿāwiyah said: “If I wished, I could imitate for you the recitation of the Messenger of Allāh.”

(300) Abū al-Walīd narrated to us; he said: Shuʿbah narrated to us with this.

(301) Abū ʿAbd Allāh said: The Prophet was asked: “Which of the people has the best recitation?” He said: “The one whom, when you hear him, you see upon him that he fears Allāh, mighty and majestic.”

(302) And it is mentioned from Saʿd, from the prophet; he said: “The best remembrance is the hidden one.”

(303) And He said: “And remember your Lord within yourself, humbly and in fear, and without loudness in speech,” and He said: “Call upon your Lord humbly and secretly.”

(304) And ʿUmar heard Muʿādh al-Qārī raising his voice in recitation,

so he said: “Indeed, the most repugnant of voices is the voice of donkeys.”

(305) Musaddad narrated to us; he said: Muʿtamir narrated to us; he said: I heard my father say: I heard Abū ʿUthmān say: “I have never heard any cymbal, lute, or flute with a more beautiful voice than Abū Mūsā — except so-and-so. He used to lead us in prayer, and one would think he had recited al-Baqarah due to the beauty of his voice.”

(306) And it is mentioned from ʿAbd al-Raḥmān ibn Ghanam, from Muʿādh, that he said: “O Messenger of Allāh! Will we be taken to account for everything we say, and will it be written against us?” He said: “Are people thrown upon their faces into Hell except by the harvests of their tongues?”

(307) And Aḥmad ibn Ṣāliḥ said, from Ibn Wahb; he said: Abū Hāniʾ narrated to me, from ʿAmr ibn Mālik, from Fuḍālah ibn ʿUbayd, from ʿUbādah ibn al-Ṣāmit; the Prophet said: “Are people thrown upon their faces into Hell except for what their tongues have uttered?”

(308) Abū ʿAbd Allāh said: Thus the Prophet clarified that the voices of creation, their recitation, their study and their teaching, and their tongues differ — some being better than others: more pleasant, sweeter, louder, more measured, more melodious, higher, softer, firmer, and more humble. He said: “And the voices will be humbled before the Most Merciful, so you will hear nothing but a whisper.” And some are louder, some softer, more concealed, more skillful, more prolonged, gentler, and lower than others.

(309) Ādam narrated to us; he said: Shuʿbah narrated to us, from

Qatādah, from Zurārah, from Saʿd ibn Hishām, from ʿĀʾishah, from the Prophet; he said: “The one who is proficient in the Qurʾān is with the noble, righteous scribes, and the one for whom it is difficult has two rewards.”

(310) Muslim narrated to us; he said: Jarīr ibn Ḥāzim narrated to us; he said: Qatādah narrated to us; he said: I asked Anas ibn Mālik about the recitation of the Prophet. He said: “He used to elongate it.”

(311) Sulaymān ibn Ḥarb and Abū al-Nuʿmān narrated to us; they said: Jarīr narrated to us similarly, and he said: “He would elongate his voice with elongation.”

(312) ʿAmr ibn ʿĀṣim narrated to us; he said: Hammām narrated to us, from Qatādah. Anas was asked: “How was the recitation of the Prophet?” He said: “It was elongation.” Then he recited: “In the name of Allāh, the Most Merciful, the Most Compassionate,” elongating “In the name of Allāh,” elongating “the Most Merciful,” and elongating “the Most Compassionate.”

(313) Muḥammad ibn Yūsuf narrated to us; he said: Isrāʾīl narrated to us, from Ziyād ibn ʿAlāqah, from Quṭbah ibn Mālik, from the Prophet, that he recited in the dawn prayer: “And tall palm trees with clustered fruit,” elongating his voice in it.

(314) Abū ʿAbd Allāh said: As for resemblance, then it is the saying of Allāh, exalted is He: “There is nothing like unto Him, and He is the All-Hearing, the All-Seeing,” and He said: “This Our record speaks against you with truth.”

(315) And ʿAbd Allāh ibn ʿAmr narrated from the Prophet: “The Qurʾān will be represented on the Day of Resurrection as a man who will intercede for its companion …”

(316) Zuhayr ibn Ḥarb narrated this to me; he said: Yaʿqūb ibn Ibrāhīm narrated to us; he said: my father narrated to us, from Ibn Isḥāq; he said: ʿAmr ibn Shuʿayb narrated to me, the son of Muḥammad ibn ʿAbd Allāh ibn ʿAmr, from his father, from his grandfather; I heard the Prophet say this.

(317) Abū ʿAbd Allāh said: And that is its acquisition and action. Allāh, mighty and majestic, said: “So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.”

(318) And Jarīr ibn Ḥāzim narrated, from al-Ḥasan, from Ṣaʿṣaʿah, the uncle of al-Farazdaq: “I came to the Prophet and heard him recite: ‘So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.’ I said: ‘This is sufficient for me; I have learned the value of good and the value of evil.’”

(319) And Ibn Masʿūd said: “Indeed, when we narrate to you, we bring you the confirmation of that from the Book of Allāh.”

And included in that is the recitation of the Qurʾān and other than it.

(320) Allāh has clarified the saying of created beings when He said: “That He may test you as to which of you is best in deed.” Thus He informed that action is from life. Then He clarified His creation, saying: “And conceal your speech or make it public; indeed, He is Knowing of what is within the breasts. Does He who created not

know, while He is the Subtle, the All-Aware?”

(321) Despite that, the Jahmiyyah and the Muʿaṭṭilah only dispute with the people of knowledge regarding the saying of Allāh tabārak wa-taʿālā: that Allāh does not speak, and that if He speaks then His speech is created. So they said: the recited Qurʾān, with the knowledge of Allāh, is created. Thus they did not distinguish between the recitation of the servants and what is recited.

(322) And Abū Bakr raised his voice with his saying: “Would you kill a man…” It was narrated to me by ʿAyyāsh — he is Ibn al-Walīd al-Raqqām — who said: ʿAbd al-Aʿlā narrated to us; he said: Muḥammad ibn ʿAmr narrated to us, from Abū Salamah; he said: ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ narrated to me; he said: “I did not know Quraysh to have intended to kill the Prophet except one day when Abū Bakr came, seized him, then raised his voice and said: ‘Would you kill a man because he says: My Lord is Allāh, and he has come to you with clear proofs from your Lord?’ — the verse.” And he said: “By the One in whose hand is my soul, my Lord has indeed sent me to you with slaughter.” Abū Jahl said: “O Muḥammad, you were not ignorant.” He said: “And you are among them.”

(323) And al-Aʿmash narrated, from Abū Sufyān, from Anas, that Abū Bakr stood and began calling out: “Woe to you! Would you kill a man because he says: My Lord is Allāh?”

(324) It was narrated by ʿAbd Allāh ibn ʿAmr and by Asmāʾ bint Abī Bakr, from the Prophet.

(325) Abū ʿAbd Allāh said: Thus what is recited is the speech of the

Lord, the One who said to Mūsā: “Indeed, I am Allāh; there is no deity except Me, so worship Me.” Except the Muʿtazilah, for they claimed that the act of Allāh is created, and that the acts of the servants are not created — and this is contrary to the knowledge of the Muslims, except those among the Baṣriyyīn who clung to the speech of one attributed to them, for he was a Magian who claimed Islām. So al-Ḥasan said: “Non-Arabness destroyed them.”

(326) Sulaymān ibn Ḥarb narrated to us; he said: Ḥammād ibn Zayd narrated to us, from Ibn Zayd al-Numayrī, from al-Ḥasan.

(327) And Hammām narrated, from Qatādah: “The Arabs used to affirm decree in the pre-Islamic period and in Islām.”

(328) And Allāh said: “O Messenger, convey what has been revealed to you from your Lord; and if you do not, then you have not conveyed His message. And Allāh will protect you from the people.” Thus He mentioned conveying what was revealed to him. Then He mentioned the act of conveying the message, saying: “And if you do not, then you have not conveyed His message.” So He named conveying the message — and leaving it — as an act. Thus it is not possible for anyone to say about the Messenger that he did not do what he was commanded regarding the message.

(329) ʿAlī narrated to us; he said: Yaḥyā ibn Saʿīd narrated to us; he said: al-Fuḍayl ibn Ghazwān narrated to us; he said: ʿIkrimah narrated to us, from Ibn ʿAbbās, that the Prophet addressed the people on the Day of Sacrifice, then raised his head to the sky and said: “O Allāh, have I conveyed? O Allāh, have I conveyed? O Allāh, have I conveyed?” Ibn ʿAbbās said: “By the One in whose hand is my soul, it was indeed his bequest to his ummah: so let the one present convey to the absent.”

(330) And ʿAlī narrated to us; he said: Sufyān narrated to us; he said: Abū al-Zaʿrāʾ narrated to us; he heard it from his uncle Abū al-Aḥwaṣ, from his father; he said: “I came to the Prophet. He raised his gaze and lowered it.” I said: “To what do you call, and from what do you forbid?” He said: “Nothing except Allāh and maintaining kinship.” He said: “I was given a message from my Lord, and I felt constrained by it, and I thought that the people would deny me. So it was said to me: you will surely do it, or it will surely be done to you.”

(331) And Abū Hurayrah narrated from the Prophet: “Convey from me, even if it is one verse.”

(332) And al-Zuhrī said: “From Allāh is the message, upon the Messenger is the conveyance, and upon us is submission.”

(333) Abū ʿAbd Allāh said: A group adopted this speech and so they split into types that I cannot enumerate, without insight nor sound following; so some of them misled others, out of ignorance without proof nor mention of an isnād. And all of it is from other than Allāh, except whom your Lord has mercy upon; and they found therein much contradiction. And when Allāh intends to divide them into factions and make some of them taste the violence of others, there is no repelling it. Thus they wander in their doubt, wavering. As in:

(334) Al-Awzāʿī narrated to me, from Ibn Abī al-Zināد, from his father: “They do not remain upon a matter, even if it pleases them, except that disputation transfers them to something else. Thus every day they are in a new doubt and a religion of misguidance.”

(335) Abū al-Nuʿmān narrated to us; he said: Ḥammād ibn Zayd narrated to us, from ʿAmr ibn Dīnār, from Jābir; he said: When “Say: He is able to send upon you a punishment from above you” was revealed, the Prophet said: “I seek refuge in Your Face.” He said: “Or from beneath your feet,” he said: “I seek refuge in Your Face.” He said: “Or to clothe you in factions and make some of you taste the violence of others,” he said: “This is lighter,” or “This is easier.”

(336) Abū ʿAbd Allāh said: And Allāh forbade all the people of desires from finding, from their factions or their chains, any ruling from the rulings of the Messenger, nor an obligation, nor a sunnah from the sunnahs of the Messengers, except what they cling to from the people of ḥadīth when it suits them — like those who made the Qurʾān into portions, believing in some of it and disbelieving in some. So whoever rejects some of the sunnahs transmitted by the people of knowledge must consequently reject the rest of the sunnahs until he strips himself of the sunnah and the Book and the entirety of the matter of Islām. And the clarification of this is much.

(337) Al-Khalīl ibn Aḥmad said: “Speech is reduced to be preserved, and increased to be understood.”

(338) And we are upon the saying of ʿUmar when he said: “Indeed, I am saying a statement that has been decreed for me to say. So whoever understands it and comprehends it, let him relate it wherever his mount carries him. And whoever fears that he will not comprehend it, then I do not permit him to lie upon me.” Yaḥyā ibn Sulaymān narrated this to me, from Ibn Wahb, from Mālik and Yūnus, from Ibn Shihāb, from ʿUbayd Allāh ibn ʿAbd Allāh, from Ibn ʿAbbās, from ʿUmar, that he said that.

(339) Allāh tabārak wa-taʿālā said: “And do not pursue that of which you have no knowledge.”

(340) May Allāh guide us and you to the straight path and keep us away from those who split and differed after clear proofs came to them.

(341) And Ubayy ibn Kaʿb said: “Out of transgression among themselves” — meaning transgression for the sake of the world and seeking its dominion, its adornment, and its decoration: which of them would have kingship and prestige among the people. So some transgressed against others, and some struck the necks of others. Then Allāh guided those who believed to the truth concerning that over which they differed, by His permission. They stood upon what the Messengers brought, established the prayer, gave the zakāh, and avoided disagreement; and they will be witnesses over the people on the Day of Resurrection that their Messengers indeed conveyed to them and that they denied their Messengers.

(342) Ismāʿīl ibn Abī Uways narrated to us; he said: Kathīr ibn ʿAbd Allāh ibn ʿAmr ibn ʿAwf narrated to me, from his father, from his grandfather, that the Messenger of Allāh said: “Hold fast all together to the rope of Allāh and do not divide, and do not be like those who differed after clear proofs came to them.”

(343) Muḥammad narrated to us; he said: ʿAbd Allāh informed us; he said: Muḥammad ibn Yasār informed us, from Qatādah, from Ṣafwān ibn Muḥriz, from Ibn ʿUmar; he said: While I was walking with him, a man came to him and said: “O Ibn ʿUmar, how did you hear the Messenger of Allāh mention regarding the private conversation?” He said: I heard him say: “The believer will be

brought near to his Lord until He places over him His covering." He said: Then He will mention his record, and He will make him acknowledge his sins: 'Do you recognize?' He will say: 'My Lord, I recognize.' 'Do you recognize?' He will say: 'My Lord, I recognize,' until He brings him to whatever Allāh wills to bring him to. Then He will say: 'Indeed, I concealed them for you in the world, and today I forgive them for you.' So he will be given the book of his good deeds. As for the disbeliever, he will be called out upon the heads of the witnesses." Allāh, Mighty and Majestic, said: "And the witnesses will say: These are the ones who lied against their Lord. Unquestionably, the curse of Allāh is upon the wrongdoers."

Ibn al-Mubārak said: "His covering" means: His concealment.

(344) Muslim narrated to us; he said: Abān narrated to us; he said: Qatādah narrated to us; he said: Ṣafwān ibn Muḥriz narrated to us; he said: While I was with Ibn ʿUmar, he said: I heard the Prophet, peace of Allah upon him, likewise.

(345) Musaddad narrated to us; Abū ʿAwānah narrated to us, from Qatādah, the same.

(346) Musaddad narrated to us; he said: Yazīd ibn Zurayʿ narrated to us; he said: Saʿīd and Hishām narrated to us; they said: Qatādah narrated to us, the same.

(347) And Ādam said: Shaybān narrated to us; he said: Qatādah narrated to us; he said: Ṣafwān ibn Muḥriz narrated to us, from Ibn ʿUmar: I heard the Prophet say the same.

(348) Mūsā narrated to us; he said: Hammām narrated to us; he said: Qatādah informed me, from Ṣafwān: he heard Ibn ʿUmar; he

heard the Prophet say: “As for the disbeliever and the hypocrite, the witnesses will say: These are the ones who lied against their Lord. Unquestionably, the curse of Allah is upon the wrongdoers.”

(349) Muḥammad narrated to us; ʿAbd Allāh informed us, from Ḥaywah ibn Shurayḥ; he said: al-Walīd ibn Abī al-Walīd, Abū ʿUthmān al-Madanī, narrated to me that ʿUqbah ibn Muslim narrated to him that Shafiyy al-Aṣbaḥī narrated to him that he entered Madīnah and found Abū Hurayrah, who said: The Messenger of Allah said: “When it is the Day of Resurrection, Allah, Mighty and Majestic, will say to the reciter: ‘Did I not teach you what I sent down to My Messenger?’ He will say: ‘Yes, my Lord.’ He will say: ‘Then what did you do with it?’ He will say: ‘I used to stand with it during the hours of the night and the hours of the day.’ Allah will say: ‘You have lied,’ and the angels will say: ‘You have lied.’ And Allah will say: ‘Rather, you only wanted it to be said: so-and-so is a reciter, and it was said.’”

And Abū ʿUthmān said: al-ʿAlāʾ ibn Abī Ḥakīm informed me; he said: Muʿāwiyah said: Allah and His Messenger have spoken the truth: “Whoever desires the life of this world and its adornment, We shall fully repay them for their deeds therein, and they will not be deprived therein,” up to: “And what they used to do is nullified.”

(350) Abū ʿAbd Allāh said: And from what strengthens the statement of al-Shaʿbī regarding the selling of muṣḥafs is that he only sells the work of his hands; and the statement of Ziyād ibn Labīd to the Prophet: How will knowledge be taken away, when it has been written down and hearts have comprehended it?

(351) ʿAbd Allāh ibn Ṣāliḥ narrated to us; he said: al-Layth narrated to us, from Ibrāhīm ibn Abī ʿAblah, from al-Walīd ibn ʿAbd al-Raḥmān al-Jarshī, from Jubayr ibn Nufayr; he said: ʿAwf ibn Mālik al-Ashjaʿī narrated to me that the Prophet looked toward the sky

one day and said: “This is the time when knowledge will be taken away.” A man from the Anṣār, called Ziyād ibn Labīd, said to him: O Messenger of Allah, how will it be taken away when it has been established and hearts have comprehended it? The Prophet said to him: “I used to think you were among the most knowledgeable of the people of Madīnah,” then he mentioned to him the misguidance of the Jews and the Christians despite what is in their hands of the Book of Allah.

I met Shaddād ibn Aws with the ḥadīth of ʿAwf, and he said: Shall I not inform you of the first of that which will be taken away? I said: Yes. He said: Humility, until you will not see a humble person.

(352) Yaḥyā ibn Bukayr narrated to us; he said: al-Layth narrated to us, the same.

(353) Khaṭṭāb ibn ʿUthmān narrated to us; he said: Muḥammad ibn Ḥumayr narrated to us, from Ibrāhīm ibn Abī ʿAblah, from al-Walīd ibn ʿAbd al-Raḥmān al-Jarshī, from Jubayr ibn Nufayr, from ʿAwf ibn Mālik; he said: While we were sitting with the Prophet, likewise… Ziyād said: How will knowledge be taken away when the Book of Allah is among us, and we have taught it to our sons and our women?

(354) ʿUbayd Allāh ibn Mūsā narrated to us, from al-Aʿmash, from Abū Wāʾil; he said: I was with Abū Mūsā and ʿAbd Allāh, and they said: The Prophet said: “Before the Hour are days in which ignorance will descend and knowledge will be taken away.”

(355) Musaddad narrated to us; ʿAbd al-Wārith narrated to us, from Abī al-Tayyāḥ, from Anas, from the Prophet, who said: “From the signs of the Hour is that knowledge will be taken away.”

(356) Musaddad narrated to us; he said: Yaḥyā narrated to us, from Shuʿbah, from Qatādah, from Anas; I heard the Prophet say: “From the signs of the Hour is that knowledge will be taken away and ignorance will appear.”

(357) And Muslim narrated to us; he said: Hishām narrated to us; he said: Qatādah narrated to us, the same.

(358) And it was narrated by Ibn ʿUmar, from the Prophet, likewise.

(359) And it was narrated by Ḥumayd ibn ʿAbd al-Raḥmān, Abū Salamah, Yazīd ibn al-Aṣamm, ʿAbd al-Raḥmān ibn Yaʿqūb, Abū Yūnus, and ʿIyāḍ ibn Dīnār, from Abū Hurayrah, from the Prophet, likewise.

(360) And ʿUmar said: Indeed, the most learned among us recites, and we leave much of the grammatical error of Abī.

(361) And Sufyān narrated, from Ḥabīb ibn Abī Thābit, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, likewise.

(362) ʿAmr ibn Marzūq narrated to us; he said: Shuʿbah informed us, from Abī Bishr, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, regarding: “Do not be loud in your prayer, nor be too quiet with it.” He said: It was revealed in Makkah. When the Messenger of Allah raised his voice with the Qurʾān, they would revile the One who sent it down and the one who brought it. “Do not be too quiet with it,” meaning: from your companions, until they take from you.

(363) ʿAmr ibn ʿAlī narrated to us; he said: Abū Dāwūd narrated to us; he said: Shuʿbah narrated to us, from Abī Bishr, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, regarding: “Do not be loud in your prayer, nor be too quiet with it.” He said: When the Messenger of Allah raised his voice with the Qurʾān, the idolaters would revile the Qurʾān and the one who brought it, and the Muslims disliked that; and when he lowered it, that was hard upon his companions. So Allah, Mighty and Majestic, revealed: “Do not be loud in your prayer, nor be too quiet with it.”

(364) ʿAmr ibn Zarārah narrated to us, from Hushaym; he said: Abū Bishr informed us, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, regarding: “Do not be loud in your prayer, nor be too quiet with it.” He said: It was revealed while the Messenger of Allah was concealed in Makkah. When he prayed with his companions, he raised his voice with the Qurʾān; when the idolaters heard it, they reviled the Qurʾān, the One who sent it down, and the one who brought it. So Allah said to His Prophet: “Do not be loud in your prayer,” meaning your recitation, so that the idolaters hear it and revile the Qurʾān; “nor be too quiet with it,” meaning from your companions, so that you do not make them unable to hear it; “but seek a way between that.”

(365) It was narrated by al-Aʿmash, from Jaʿfar ibn Iyās.

(366) ʿAmr ibn Zarārah narrated to us; he said: Ziyād informed us, from Muḥammad ibn Isḥāq; he said: Dāwūd ibn al-Ḥuṣayn narrated to me that ʿIkrimah, the freedman of ʿAbd Allāh ibn ʿAbbās, narrated to him that ʿAbd Allāh ibn ʿAbbās narrated to them; he said: This verse was only revealed because of those people: “Do not be loud in your prayer,” lest they disperse from you; “nor be too quiet with it,” so that you do not make it unheard by those who love to hear it among those who listen stealthily apart from them, perhaps he

may desist due to some of what he hears and benefit from it.

(367) ʿAmr ibn Khālid narrated to us; he said: Muḥammad ibn Salamah narrated to us, from Ibn Isḥāq, from Dāwūd ibn al-Ḥuṣayn, from ʿIkrimah, from Ibn ʿAbbās; he said: The Prophet was in Makkah; when he prayed, he would recite aloud, and the idolaters would drive people away from him and say: “Do not listen to this Qurʾān and make noise during it so that you may overcome.” When he concealed his recitation, those who desired to hear it would not hear it. So Allah, Mighty and Majestic, revealed: “Do not be loud in your prayer, nor be too quiet with it,” the verse.

(368) Isḥāq narrated to us; he said: Abū Hishām al-Makhzūmī narrated to us; he said: Saʿīd ibn Zayd narrated to us, from ʿAmr ibn Mālik, from Abū al-Jawzāʾ, from ʿĀʾishah, regarding: “Do not be loud in your prayer” (al-Isrāʾ). She said: The idolaters heard it, so they came to him and harmed him. Then Allah revealed: “Say: Call upon Allah or call upon the Most Merciful…” up to His saying: “a way.”

(369) Muḥammad ibn Mūsā al-Qaṭṭān narrated to us; Yazīd ibn Hārūn narrated to us; he said: Saʿīd ibn Zayd narrated to us; he said: ʿAmr ibn Mālik al-Takri narrated to us, from Abū al-Jawzāʾ, Aws ibn ʿAbd Allāh al-Rabʿī, from ʿĀʾishah. She said: The Messenger of Allah was at the House and he raised his voice in supplication, saying: “O Allah, O Most Merciful.” The people of Makkah heard him and came toward him. So Allah, Mighty and Majestic, revealed: “Say: Call upon Allah or call upon the Most Merciful; whichever you call upon, to Him belong the most beautiful names,” to the end of the verse.

(370) ʿAbd Allāh narrated to us; he said: al-Layth narrated to me; he said: ʿAqīl narrated to me; Ibn Shihāb said: ʿUrwah ibn al-Zubayr

informed me that ʿĀʾishah, the wife of the Prophet, said: I did not comprehend my parents except that they were practicing the religion, and there did not pass a day upon them except that the Messenger of Allah would come to us morning and evening… then he mentioned the ḥadīth. Quraysh did not deny because of the protection of Ibn al-Dighnah, and they said: Let Abū Bakr worship his Lord in his house and recite whatever he wishes, but not harm us with it nor do it openly.

(371) Yaḥyā ibn Bukayr narrated to us; he said: al-Layth narrated to us, from Khālid, from Saʿīd, from Makhramah ibn Sulaymān, that Kurayb, the freedman of Ibn ʿAbbās, informed him; he said: I asked Ibn ʿAbbās: How was the prayer of the Messenger of Allah at night? He said: He would recite in part of his chamber, and those outside could hear his recitation.

(372) Qutaybah narrated to us; he said: Layth narrated to us, from Muʿāwiyah ibn Ṣāliḥ, from ʿAbd Allāh ibn Abī Qays; he said: I asked ʿĀʾishah about the witr of the Messenger of Allah, and I said: How was his recitation? Did he recite quietly or aloud? She said: Sometimes he would recite quietly and sometimes aloud.

(373) Mūsā ibn Ismāʿīl narrated to us; he said: Abū ʿAwānah narrated to us; he said: Mūsā ibn Abī ʿĀʾishah narrated to us; he said: Saʿīd ibn Jubayr narrated to us, from Ibn ʿAbbās, regarding: “Do not move your tongue with it to hasten it.” He said: The Messenger of Allah used to struggle with the revelation due to its difficulty, and among that was that he would move his lips. Ibn ʿAbbās said: I move them for you just as the Messenger of Allah used to move them. Saʿīd said: I move them as I saw Ibn ʿAbbās move them; so he moved his lips. Then Allah, Mighty and Majestic, revealed: “Do not move your tongue with it to hasten it. Indeed, upon Us is its gathering and its recitation.” He said: Its gathering is

in your chest and that you recite it. “So when We recite it, follow its recitation.” He said: Listen to it and be silent. “Then indeed upon Us is its explanation.” Then it is upon Us to make you recite it. He said: After that, when Gabriel came to him, the Messenger of Allah would listen, and when Gabriel departed, the Prophet would recite it just as he had recited it.

(374) Qutaybah ibn Saʿīd narrated to us; he said: Abū ʿAwānah and Jarīr narrated to us, from Mūsā ibn Abī ʿĀʾishah, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, from the Prophet, likewise.

(375) ʿUbayd Allāh ibn Mūsā narrated to us, from Isrāʾīl, from Mūsā ibn Abī ʿĀʾishah, that he asked Saʿīd ibn Jubayr about His saying: “Do not move your tongue with it.” He said: Ibn ʿAbbās said: He used to move his lips when it was revealed to him, so it was said to him: “Do not move your tongue with it,” fearing that it would slip away. “Indeed, upon Us is its gathering,” meaning: We will gather it in your chest. “And its recitation; so when We recite it,” meaning: when it is revealed to him, “then follow its recitation. Then indeed upon Us is its explanation,” meaning: to explain it upon your tongue.

(376) al-Ḥumaydī narrated to us; he said: Sufyān narrated to us; he said: Mūsā narrated to us—and he was trustworthy—from Saʿīd, from Ibn ʿAbbās: The Prophet, when revelation descended upon him, would move his tongue. Sufyān described it, meaning that he wished to memorize it. So Allah, Mighty and Majestic, revealed: “Do not move your tongue with it to hasten it.”

(377) And Abū ʿĀṣim said: Shabīb informed us; I met him in Makkah. He said: ʿIkrimah narrated to us, from Ibn ʿAbbās, regarding: “Do not move your tongue with it to hasten it.” He said:

When Gabriel came to him with a verse, he would move his tongue with it. So Allah revealed: “Do not move your tongue with it to hasten it. Indeed, upon Us is its gathering and its recitation. So when you recite it, follow its recitation,” meaning: follow its action and understand it.

(378) Ibrāhīm ibn Ḥamzah narrated to me; he said: Ibn Abī Ḥāzim narrated to us, from Yazīd, from Muḥammad, from Abū Salamah, from ʿAbd Allāh ibn ʿAmr. He said: The Prophet said to me: “Recite it in seven, and do not scatter it.”

(379) ʿUbayd ibn Yaʿīsh narrated to us; he said: Yūnus ibn Bukayr narrated to us; he said: Muḥammad ibn Isḥāq narrated to us, from al-Zuhrī, from Muḥammad ibn Jubayr ibn Muṭʿim, from his father; he said: I came to the Messenger of Allah regarding the ransom of captives, and I stayed in his mosque after ʿAṣr—while I was still upon shirk. By Allah, nothing woke me except the recitation of the Messenger of Allah in Maghrib: “By the Mount, and a Book inscribed.”

(380) Abū ʿAbd Allāh said: Indeed, Nuʿaym ibn Ḥammād, may Allah have mercy on him, clarified that the speech of the Lord is not created, and that the Arabs do not distinguish the living from the dead except by action: whoever has action is living, and whoever has no action is dead. And the actions of the servants are created. He was constrained until he passed on his way, and the people of knowledge were pained by what befell him. In the agreement of the Muslims is proof that Nuʿaym and those like him are neither separatists nor innovators; rather, innovation and leadership belong more fittingly to others, due to ignorance, for they give verdicts by differing opinions without what Allah has permitted.

(381) Aḥmad ibn Yūnus narrated to us; he said: Zuhayr narrated to us; he said: ʿAbd al-ʿAzīz ibn Rufayʿ narrated to us; he said: Shaddād ibn Miʿqal narrated to us; he said: ʿAbd Allāh said: This Qurʾān that is between your backs is about to be taken away from you. I said: O ʿAbd Allāh ibn Masʿūd, how will it be taken away from us when Allah has established it in our hearts and we have written it in our muṣḥafs? He said: It will be taken in one night, and what is in the hearts will be removed, and what is in the muṣḥafs will be taken away. Then he recited: “If We willed, We could surely take away that which We have revealed to you.”

(382) al-Ḥumaydī narrated to us; he said: Sufyān narrated to us; he said: ʿAbd al-ʿAzīz narrated to us, likewise.

(383) Sufyān said regarding: “Then you would not find for yourself concerning it any protector”: You would not find anyone to undertake on your behalf that it would not be taken away.

(384) Ismāʿīl narrated to us; he said: Mālik narrated to me, from Hishām ibn ʿUrwah, from his father, from ʿAbd Allāh ibn ʿAmr, from the Prophet, who said: “Indeed, Allah does not take away knowledge by snatching it from the chests of people, but He takes away knowledge by the death of the scholars, until when no scholar remains, people take ignorant leaders; they are asked and they give verdicts without knowledge, so they go astray and lead others astray.”

(385) Muḥammad ibn Sinān narrated to us; he said: Hammām narrated to us, from Qatādah, from Yazīd ibn ʿAbd Allāh ibn al-Shikhkhīr, al-ʿAlāʾ ibn Ziyād, ʿUqbah, and another man, from ʿIyāḍ ibn Ḥimār, from the Prophet, who said: “Indeed, Allah revealed to me: I have sent down to you a Book that water does not wash away; you

recite it while asleep and while awake.”

(386) And ʿUthmān ordered Zayd ibn Thābit to copy the muṣḥafs, then he burned the rest of the muṣḥafs.

(387) Abū al-Yamān narrated to us; he said: Shuʿayb informed us, from al-Zuhrī; he said: Anas informed me, from ʿUthmān, likewise.

(388) Muḥammad ibn al-Muthannā narrated to us; he said: ʿAbd al-Raḥmān ibn Mahdī narrated to us; he said: Shuʿbah narrated to us, from Abī Isḥāq, from Muṣʿab ibn Saʿd. He said: I reached the Companions of the Prophet when ʿUthmān split the muṣḥafs, and none of them disapproved of that.

(389) Muḥammad ibn al-Muthannā narrated to us; he said: ʿAbd al-Raḥmān narrated to us; he said: Anas informed me, from ʿUthmān, likewise.

(390) al-Makkī ibn Ibrāhīm narrated to us; he said: Saʿīd narrated to us, from Qatādah, from Zurārah ibn Awfā, from Saʿd ibn Hishām. He said: I asked ʿĀ’ishah, may Allah be pleased with her, about the character of the Messenger of Allah. She said: His character was the Qur’ān.

(391) ʿAbd Allāh narrated to us; he said: Muʿāwiyah narrated to us, from Sulaym ibn ʿĀmir, from Abū Umāmah al-Bāhilī; he said: Recite the Qur’ān and do not be deceived by these muṣḥafs that are hung up, for Allah does not punish a heart that has comprehended the Qur’ān.

(392) Ismāʿīl narrated to us; he said: Mālik narrated to me, from Nāfiʿ, from Ibn ʿUmar, that the Prophet forbade traveling with the Qurʾān to the land of the enemy.

(393) Aḥmad ibn Khālid narrated to us, from Ibn Isḥāq, from Nāfiʿ, from Ibn ʿUmar. He said: The Messenger of Allah forbade traveling with the muṣḥaf to the land of the enemy.

(394) Abū ʿAbd Allāh said: And Muḥammad ibn Bishr followed him, from ʿUbayd Allāh, from Nāfiʿ, from Ibn ʿUmar, from the Prophet… And does one travel except with what is created?

(395) And Ibn Masʿūd said: I listened to the reciters and found them close to one another, so recite as you have been taught.

And Ibn ʿAbbās said: Which of the two recitations do you count as first?

(396) Yaḥyā narrated to us; he said: Abū Muʿāwiyah narrated to us, from al-Aʿmash, from Abū Ẓabyān, from Ibn ʿAbbās. He said: Which of the two recitations do you count as first? We said: The recitation of ʿAbd Allāh. He said: No. Indeed, the Messenger of Allah would present the Qurʾān to him every Ramaḍān once, except in the year in which he was taken, for he presented the Qurʾān to him twice. ʿAbd Allāh attended it and witnessed what was abrogated from it and what was changed.

(397) And it was narrated by Zāʾidah and Yaʿlā from al-Aʿmash.

(398) ʿUthmān narrated to us; he said: Jarīr narrated to us, from Ḥuṣayn ibn ʿAbd al-Raḥmān, from Murrah. He said: I came to the

house of Ibn Masʿūd seeking him, and it was said to me: He is with Abū Mūsā. So I went to Abū Mūsā, and there he was with Ḥudhayfah, and he was saying to Ḥudhayfah: You are the companion of ḥadīth. He said: Yes. I disliked that it be said: the recitation of so-and-so and the recitation of so-and-so.

(399) Thus he clarified that the recitation of the reciter is other than the Qurʾān. And Abū ʿAbd Allāh said: And among what clarifies that is:

(400) What Yūsuf ibn Muḥammad narrated to me.

He said: Yaḥyā ibn Sulaym narrated to me, from Ibn Khalīm, from ʿUbayd Allāh ibn ʿIyāḍ al-Qārī. He said: ʿAbd Allāh ibn Shaddād came and entered upon ʿĀʾishah while we were with her. He said: When it reached ʿAlī that they criticized him and separated from him, he gave an order and a caller announced that no one was to enter upon the Commander of the Believers except a man who had carried the Qurʾān. When the house was filled with the reciters of the people, a great master muṣḥaf was brought and placed before him. He began striking it with his hand, saying: O muṣḥaf, speak to the people, speak to the people. The people called out to him and said: O Commander of the Believers, what are you asking it about? It is only ink on paper, and we speak according to what we have seen in it—so what do you want? He said: Your companions who went out—between me and you is the Book of Allah, Mighty and Majestic. Allah, Exalted and Mighty, says in His Book concerning a woman and a man: “And if you fear dissension between the two of them, then send an arbiter from his family and an arbiter from her family. If they both desire reconciliation, Allah will grant harmony between them” (al-Nisāʾ: 35). Rather, the community of Allah’s Messenger has greater right and sanctity than a woman and a man… and he continued the ḥadīth. She said: He spoke the truth; they lie against him and add to it.

(401) ʿUmar ibn Ḥafṣ narrated to us; he said: My father narrated to us; he said: al-Aʿmash narrated to us; he said: Shaqīq narrated to us. He said: ʿAbd Allāh saw a muṣḥaf adorned with gold, and he said: Indeed, the best thing with which a muṣḥaf is adorned is proper recitation of it.

(402) Ibn Salām narrated to us; he said: Abū Muʿāwiyah narrated to us, from al-Aʿmash, from Shaqīq. He said: ʿAbd Allāh said: Indeed, the best thing with which a muṣḥaf is adorned is proper recitation of it.

(403) ʿAbd Allāh ibn Ṣāliḥ narrated to us; he said: Muʿāwiyah ibn Ṣāliḥ narrated to us, from Ibn Jubayr; he said: Abū Jumuʿah al-Anṣārī came to us; he said: We were with the Messenger of Allāh, and with us was Muʿādh ibn Jabal, the tenth of ten. We said: O Messenger of Allāh, is there anyone greater than us in reward? We believed in you and followed you. He said: And what would prevent you from that, while the Messenger of Allāh is among you, revelation coming to you from heaven? Rather, people will come after you; a Book will come to them between two boards, and they will believe in it and act upon what is in it—those are greater than you in reward, those are greater than you in reward.

Chapter: What has come concerning the saying of Allāh, Mighty and Majestic:

Convey what has been sent down to you from your Lord; and if you do not, then you have not conveyed His message; and the saying of the Prophet: Convey from me, even if it is one āyah; and let the one present convey to the absent; and that revelation has ceased.

(404) And ʿAlī said, from Muḥammad ibn Bishr: Saʿīd ibn Abī ʿArūbah narrated to us, from Abū Maʿshar, from al-Shaʿbī, from Masrūq, from ʿĀʾishah; she said: "Whoever claims that Muḥammad concealed anything of the revelation has indeed made a tremendous slander against Allāh. And Allāh, exalted is He, says: Convey what has been sent down to you from your Lord; and if you do not do so, then you have not conveyed His message."

(405) And Ṣāliḥ said: O my people, I have indeed conveyed to you the message of my Lord; and Shuʿayb said: I have indeed conveyed to you the messages of my Lord; and He said: That He may know that they have indeed conveyed the messages of their Lord.

(406) Thus it becomes clear that the message is from Allāh, Mighty and Majestic, and the conveying is from the messengers.

(407) ʿAlī ibn ʿAbd Allāh narrated to us; he said: ʿUmar ibn Ṭalḥah ibn ʿAlqamah ibn Waqqāṣ al-Laythī narrated to us; he said: ʿAbd Allāh ibn ʿAlqamah ibn Waqqāṣ narrated to me; he said: My father informed me, from ʿĀʾishah, that she narrated to him; she said:

Some Jews once sought permission to enter upon the Messenger of Allāh, so they sat at the door until the Messenger of Allāh finished and then permitted them. They said: O Abū al-Qāsim, you did something to us today that you did not used to do—you kept us at the door. The Messenger of Allāh said: My Lord commanded me with such-and-such, and revealed to me such-and-such, and revealed such-and-such. They said: By the One who sent down the Torah upon Mūsā, we indeed find your ummah to be the quickest of the nations in responding to its prophet, and soon a nation among the nations will be the quickest to turn away from its religion.

(408) ʿAlī ibn ʿAbd Allāh narrated to us; he said: Yaḥyā ibn Saʿīd narrated to us; he said: al-Fuḍayl ibn Ghazwān narrated to us; he said: ʿIkrimah narrated to us, from Ibn ʿAbbās, that the Prophet delivered a sermon to the people on the Day of Naḥr and said: “O people, what day is this?” They said: A sacred day. He said: “Then what land is this?” They said: A sacred land. He said: “Then what month is this?” They said: A sacred month. He said: “Then indeed your blood and your wealth are sacred, like the sanctity of this day of yours, in this land of yours, in this month of yours.” He repeated it three times, then he raised his head to the sky and said: “O Allāh, have I conveyed?”

Ibn ʿAbbās said: By the One in whose hand is my soul, it is indeed his bequest to his ummah: let the one present convey to the absent. Do not return after me as disbelievers, striking the necks of one another.

(409) ʿAbd Allāh ibn Yūsuf narrated to us; he said: al-Layth narrated to us; he said: Saʿīd narrated to me, from Abū Shurayḥ, that he said to ʿAmr ibn Saʿīd while he was dispatching expeditions to Makkah: O Amīr, let me relate to you a statement by which the Prophet stood on the day after the Conquest. My ears heard it, my heart comprehended it, and my eyes saw him when he spoke it. He

praised Allāh and extolled Him, then said: “Indeed, Makkah was made sacred by Allāh, and it was not made sacred by people. It is not lawful for a man who believes in Allāh and the Last Day to shed blood therein, nor to cut down a tree therein. If anyone seeks license by the fighting of the Messenger of Allāh therein, then say to him: ‘Allāh permitted His Messenger and did not permit you. He only permitted me for an hour of a day, then its sanctity returned today as its sanctity was yesterday.’ So let the one present convey to the absent.”

(410) ʿAbd Allāh ibn Muḥammad narrated to us; he said: Abū ʿĀmir narrated to us; he said: Qurrah narrated to us, from Muḥammad ibn Sīrīn; he said: ʿAbd al-Raḥmān ibn Abī Bakrah informed me, from Abū Bakrah—and a man who is, in my estimation, better than ʿAbd al-Raḥmān, Ḥumayd ibn ʿAbd al-Raḥmān—from Abū Bakrah; he said: The Messenger of Allāh delivered a sermon to us on the Day of Naḥr and said: “Do you know what day this is?” They said: Allāh and His Messenger know best. He remained silent until we thought he would name it by other than its name. He said: “Is it not the Sacred Land?” We said: Yes. He said: “Then indeed your blood and your wealth are sacred, like the sanctity of this day of yours, in this month of yours, in this land of yours, until the day you meet your Lord. Have I conveyed?” They said: Yes. He said: “O Allāh, bear witness. So let the one present convey to the absent. For perhaps one conveyed to may be more mindful than the hearer. And do not return after me as disbelievers, striking the necks of one another.”

(411) Musaddad narrated to us; he said: Yaḥyā narrated to us; he said: Qurrah narrated to us; he said: Ibn Sīrīn narrated to me, from ʿAbd al-Raḥmān ibn Abī Bakrah—and from another man who, in my estimation, is better than ʿAbd al-Raḥmān ibn Abī Bakrah—from Abū Bakrah, from the Prophet, with this report. And he said: “Let the one present convey to the absent; perhaps one to whom it is conveyed may be more mindful of it.”

(412) Abū ʿĀṣim narrated to us, from Rabīʿah ibn ʿAbd al-Raḥmān; he said: Sarāʾ bint Nabhān narrated to me; she said: I heard the Prophet say: “Let the nearest of you convey to the farthest of you,” three times.

(413) Mūsā ibn Ismāʿīl narrated to us; he said: Sufyān ibn Nashīṭ narrated to us; he said: ʿAbd al-Karīm—of Banū ʿAqīl—narrated to me; he said: I went out when Yazīd ibn al-Muhallab arrived, and we passed by al-Rajīj. There was an elderly shaykh who said: I heard the Prophet in the Farewell Pilgrimage, while I was beneath the chin of his she-camel. He said: “O people, do you know what month this is? A sacred month; and a sacred land; and a sacred day. Indeed your blood, your wealth, and your honor are sacred among you like the sanctity of this day of yours until the day you meet Him. O Allāh, bear witness, O Allāh, bear witness, O Allāh, bear witness,” three times. “So let the one present convey to the absent.” And he was al-ʿAddāʾ ibn Khālid al-ʿĀmirī.

(414) Abū Maʿmar narrated to us; he said: ʿAbd al-Wārith narrated to us; he said: ʿUtbah ibn ʿAbd al-Malik al-Sahmī narrated to us; Zarārah ibn Karīm ibn Ḥārith ibn ʿAmr al-Sahmī narrated to me, that al-Ḥārith ibn ʿAmr al-Sahmī narrated to him; he said: I came to the Prophet with this, and he said: “So let the one present convey to the absent.”

(415) Makkī ibn Ibrāhīm narrated to us; he said: Bahz ibn Ḥakīm narrated to us, from his father, from his grandfather, from the Prophet; he said: “Let your witness convey to your absent.”

(416) Ibrāhīm ibn al-Mundhir narrated to us; he said: Maʿn narrated to us; he said: Muʿāwiyah narrated to us, from Rabīʿah ibn Yazīd, from al-Ṣunābiḥī; he said: We entered upon ʿUbādah ibn al-Ṣāmit

during his illness. ʿUbādah said: Whoever wishes to look at a man as though he were taken up to the heaven and then brought down to the earth, doing just as he saw, then let him look at this one—if you are able. Then ʿUbādah said: I have not left any ḥadīth that I heard from the Messenger of Allāh in which there is good except that I have narrated it to you—except this one. I heard the Messenger of Allāh say: "Let the one present among you convey to the absent. And whoever dies bearing witness that there is no deity except Allāh alone, with no partner, then Paradise has become obligatory for him."

(417) Sulaymān ibn ʿAbd al-Raḥmān narrated to us; he said: al-Walīd ibn Muslim narrated to us; he said: Abū Muḥammad ʿĪsā ibn Mūsā narrated to us, from Ismāʿīl ibn ʿUbayd Allāh, from Qays ibn Muslim al-Mutajjaḥī, that he heard ʿUbādah ibn al-Ṣāmit say: The Prophet said: "I shall relate to you a ḥadīth, so let the one present among you convey to the absent."

(418) Sulaymān ibn Ḥarb narrated to us; he said: Shuʿbah narrated to us, from ʿAmr ibn Murrah, from ʿAbd Allāh ibn al-Ḥārith, from Zuhayr ibn al-Aqmar; he said: When ʿAlī was killed and al-Ḥasan stood, he ascended the pulpit. A man stood and said: I saw the Messenger of Allāh placing him in his lap and saying: "O Allāh, indeed I love him, so love him." Then he said: "Let the one present convey to the absent." Were it not for the determination of the Prophet, I would not have narrated it to you. Then I later heard him narrating it, saying: "Whoever loves me, let him love him."

(419) ʿAbdān informed us; my father informed me, from Shuʿbah, with this report. A man from al-Asad then stood and said: Whoever loves me, let him love him.

(420) Hishām ibn ʿAmmār narrated to us; he said: Ṣadaqah ibn Khālid narrated to us; he said: Abū Ḥafṣ ʿUthmān ibn Abī al-ʿĀtikah narrated to us; he said: Sulaymān ibn Ḥabīb al-Muḥāribī narrated to us; he said: We descended at Ḥimṣ, and it was mentioned to us that Abū Umāmah was there. We entered upon him, and he was an elderly shaykh. He said: Indeed this gathering is part of the conveying of Allāh to you. Then he said: Indeed the Messenger of Allāh has conveyed what he was sent with, so you must convey what you hear from us.

(421) Faḍl ibn Yaʿqūb narrated to us; he said: ʿAbd Allāh ibn Jaʿfar al -Raqqī narrated to us; he said: Muʿtamir ibn Sulaymān narrated to us; he said: Saʿīd ibn ʿUbayd Allāh al-Thaqafī narrated to us; he said: Bakr ibn ʿAbd Allāh al-Muzanī and Ziyād ibn Jubayr narrated to us, from Jubayr ibn Ḥayyah, from al-Mughīrah ibn Shuʿbah; he informed us that our Prophet informed us, from the message of our Lord, that whoever among us has passed on has gone to Paradise in bliss the like of which has not been seen, and whoever remains among us has authority over your necks. He said that to the agent of Kisrā.

(422) ʿAmr ibn Zarārah narrated to us; he said: Ziyād narrated to us; he said: Muḥammad ibn Isḥāq narrated to us; he said: a client of the family of Zayd ibn Thābit narrated to me, from Saʿīd ibn Jubayr or ʿIkrimah, the client of Ibn ʿAbbās, from ʿAbd Allāh ibn ʿAbbās; the Messenger of Allāh said: “I did not come to you seeking your wealth or status among you; rather, Allāh sent me to you as a messenger, and revealed to me a Book, and commanded me to be a bearer of glad tidings and a warner to you. I have conveyed to you the message of my Lord and advised you sincerely. If you accept from me what I have brought to you, then that is your share in this world and the Hereafter. And if you reject it, then I shall be patient with the command of Allāh until Allāh judges between me and you.”

(423) Muḥammad ibn al-Ḥakam narrated to us; he said: al-Naḍr ibn Shumayl narrated to us; he said: Isrāʾīl narrated to us; he said: Saʿd al-Ṭāʾī narrated to us; he said: Maḥall ibn Khalīfah narrated to us, from ʿAdī ibn Ḥātim; he said: While I was with the Prophet, he said: "One of you will surely meet Allāh, and He will say to him: Did I not send to you a messenger who conveyed to you?"

(424) Abū Ghassān narrated to us; he said: Zuhayr narrated to us; he said: al-Aswad ibn Qays narrated to us; he said: Thaʿlabah ibn ʿAbbād—from the people of Baṣrah—narrated to me that he witnessed the sermon of Samurah ibn Jundub. He said: We encountered the Prophet when he went out to the people and prayed, and he mentioned the eclipse. He said: "I am only a human messenger, so I remind you of Allāh. If you know that I have fallen short in anything of conveying the messages of my Lord…" They said: "We bear witness that you have conveyed the messages of your Lord and fulfilled what was upon you."

(425) Ḥayyān narrated to us; he said: ʿAbd Allāh informed us, from Sufyān, from Aswad ibn Qays, from Thaʿlabah ibn ʿAbbād al-ʿAbdī; he said: I heard Samurah ibn Jundub say: The Prophet said: "If you know that I have fallen short in conveying anything of the messages of my Lord…" They said: "We bear witness that you have conveyed the messages of your Lord."

(426) Yaḥyā narrated to us; he said: Wakīʿ narrated to us, from Sufyān, from ʿAbd al-Raḥmān ibn ʿAlqamah, from Ibn ʿAbbās, regarding the saying: So woe to those who write the Book with their own hands—it was revealed concerning the People of the Book.

(427) Abū al-Yamān narrated to us; he said: Shuʿayb narrated to us, from al-Zuhrī; he said: ʿUbayd Allāh ibn ʿAbd Allāh informed me that ʿAbd Allāh ibn ʿAbbās said: "O assembly of Muslims, how do you

ask the People of the Book about anything, when your Book, which Allāh revealed to your Prophet, is the most recent report from Allāh—pure, not mixed? And Allāh has informed you that the People of the Book altered the Book of Allāh, changed it, and wrote the Book with their own hands, then said: 'This is from Allāh,' so that they might purchase with it a small price. Does not what has come to you of knowledge prevent you from asking them? By Allāh, we have not seen a single man among them asking you about what was revealed to you."

(428) Abū ʿAbd Allāh said: Yūnus narrated it, from Maʿmar and Ibrāhīm ibn Saʿd, from al-Zuhrī.

(429) ʿAmr ibn Zarārah narrated to us; he said: Ziyād narrated to us, from Muḥammad ibn Isḥāq; he said: a client of Zayd ibn Thābit narrated to me, from ʿIkrimah or Saʿīd ibn Jubayr, from ʿAbd Allāh ibn ʿAbbās; he said: The Messenger of Allāh came to Madīnah… and he continued the ḥadīth. Allāh had forbidden them in the Torah from shedding their blood, yet they were two factions who shed one another's blood while the Torah was in their hands, knowing from it what was against them and what was for them.

(430) Abū al-Yamān narrated to us; he said: Shuʿayb narrated to us, from al-Zuhrī; he said: Ḥumayd ibn ʿAbd al-Raḥmān ibn ʿAwf informed me that ʿAbd Allāh ibn ʿUtbah ibn Masʿūd said: I heard ʿUmar ibn al-Khaṭṭāb say: Indeed, people were taken to account by revelation during the time of the Messenger of Allāh, and revelation has now ceased. We now take you to account only by what appears to us of your deeds. Whoever shows us good, we grant him security and draw him near, and we have nothing to do with his inner state—Allāh will take him to account for his inner state. And whoever shows us evil, we do not grant him security nor believe him, even if he says his inner state is good.

(431) Abū ʿAbd Allāh said: ʿUthmān ibn Ṣāliḥ followed him; he said: Ibn Wahb informed us; he said: Yūnus narrated to me.

(432) And Salamah narrated it, from ʿAqīl.

(433) ʿAmr ibn Zarārah narrated to us; he said: ʿAbd al-Wahhāb narrated to us, from Saʿīd, from Qatādah: Those to whom We gave the Book recognize it as they recognize their sons—they recognize that Islām is the religion of Allāh, and that Muḥammad is the Messenger of Allāh, written with them in the Torah and the Gospel.

(434) Abū ʿAbd Allāh said: Ibn ʿUyaynah said regarding His saying: And that an attentive ear may comprehend it—an ear that comprehended from Allāh, Mighty and Majestic.

(435) ʿAbd Allāh ibn Yūsuf narrated to us; he said: Mālik narrated to us, from Hishām ibn ʿUrwah, from his father, from ʿĀʾishah; she said: al-Ḥārith ibn Hishām asked the Prophet: How does revelation come to you? He said: “Sometimes it is like the ringing of a bell, and that is the hardest upon me; then it departs from me while I have comprehended what was said. And sometimes the angel appears to me in the form of a man and speaks to me, and I comprehend what he says.”

ʿĀʾishah said: I indeed saw it descend upon him on an extremely cold day, and it would depart from him while his forehead was dripping with sweat.

(436) Ismāʿīl narrated to us; he said: Mālik narrated to us, from Hishām ibn ʿUrwah, from his father, from ʿĀʾishah, from the Prophet: “Sometimes the angel appears to me and I comprehend what he says…” similar to it.

(437) Furwah ibn Abī al-Mughirrah narrated to me; he said: ʿAlī ibn Mushir narrated to us, from Hishām, from his father, from ʿĀ'ishah, from the Prophet; he said: "Sometimes the angel appears to me as a man and speaks to me, and I comprehend what he says; and sometimes the angel comes to me like the ringing of a bell, then it departs from me while I have comprehended…"

(438) Mālik ibn Ismāʿīl narrated to us; he said: Ibn ʿUyaynah narrated to us, from Hishām, from his father, from ʿĀ'ishah; she said: al-Ḥārith ibn Hishām asked the Messenger of Allāh: How does revelation descend upon you? He said: "Like the ringing of a bell; then it departs from me sometimes while I have comprehended it."

(439) ʿAlī narrated to us; he said: Sufyān narrated to us, from Hishām, from his father, from ʿĀ'ishah; she said: al-Ḥārith ibn Hishām asked the Prophet: How does revelation come to you? He said: "Sometimes like the ringing of a bell, then it departs from me while I have comprehended it."

Chapter: What the Prophet would mention and narrate from his Lord, Mighty and Majestic.

(440) Yaḥyā ibn Bishr narrated to us; he said: Rūḥ narrated to us; he said: Zuhayr ibn Muḥammad narrated to us; he said: Zayd ibn Aslam narrated to us, from Abū Ṣāliḥ, from Abū Hurayrah, from the Prophet—regarding what he narrates from his Lord, Mighty and Majestic—who said: “Whoever draws near to Me a handspan, I draw near to him an arm’s length; and whoever draws near to Me an arm’s length, I draw near to him a fathom.”

(441) Muḥammad ibn ʿAbd al-Raḥīm narrated to us; he said: Saʿīd ibn al-Rabīʿ narrated to us; he said: Shuʿbah narrated to us, from Qatādah, from Anas, from the Prophet, narrating it from his Lord, who said: “When the servant draws near to Me a handspan, I draw near to him an arm’s length; and when he draws near an arm’s length, I draw near to him a fathom; and if he comes to Me walking, I come to him running.”

(442) Ādam narrated to us; he said: Shuʿbah narrated to us; he said: Muḥammad ibn Ziyād narrated to us; he said: I heard Abū Hurayrah, from the Prophet—narrating it from your Lord, Mighty and Majestic—who said: “Every deed has an expiation, and fasting is for Me and I reward for it; and the odor of the fasting person’s mouth is more pleasing to Allāh than the fragrance of musk.”

(443) Ḥafṣ ibn ʿUmar narrated to us; he said: Shuʿbah narrated to us, from Muḥammad ibn Ziyād; he said: I heard Abū Hurayrah, from the Prophet—narrating it from your Lord—similar to it.

(444) Ḥajjāj narrated to us; he said: Shuʿbah narrated to us, from

Muḥammad ibn Ziyād; I heard Abū Hurayrah, from the Prophet—narrating it from your Lord—similar to it.

(445) Muslim and Sulaymān narrated to us; they both said: Shuʿbah narrated to us, from Muḥammad ibn Ziyād, from Abū Hurayrah, from the Prophet—like this.

(446) Mūsā ibn Ismāʿīl narrated to me; he said: Ḥammād narrated to us, from Thābit, from Abū Rāfiʿ, from Abū Hurayrah, from the Prophet—narrating it from his Lord.

(447) Ḥafṣ ibn ʿUmar narrated to us; he said: Hammām narrated to us; he said: Qatādah narrated to us, from Anas, from the Prophet—regarding what he narrates from his Lord—who said: "Indeed Allāh, Mighty and Majestic, does not wrong the believer of a good deed for which he is rewarded—provision in this world; as for the disbeliever, he is given his good deeds in this world, until when he arrives at the Hereafter he will have no good deed by which he is rewarded."

(448) ʿAmr ibn ʿAlī narrated to us; he said: ʿUmar ibn ʿAlī ibn Muqaddam narrated to us; he said: Mūsā ibn al-Musayyab narrated to us; he said: I heard Sālim ibn Abī al-Jaʿd mention, from al-Mughirah ibn Suwayd, from Abū Dharr, from the Prophet—regarding what he narrates from his Lord, Mighty and Majestic—who said: "O son of Ādam, if you were to come to Me with sins nearly filling the earth, then meet Me without associating anything with Me, I would come to you with forgiveness nearly filling it, and I would not mind."

(449) Muḥammad ibn Abī Bakr narrated to us; he said: ʿUmar ibn

ʿAlī said this, and he said: from the Prophet, from his Lord, Mighty and Majestic.

(450) Mūsā narrated to us; he said: Ḥammād narrated to us, from Muḥammad ibn Isḥāq, from al-ʿAlāʾ ibn ʿAbd al-Raḥmān, from his father, from Abū Hurayrah, from the Prophet, from what he narrates from his Lord, Mighty and Majestic; he said: "I asked Ibn Ādam for a loan, but he did not lend to Me; and he reviled Me, saying: 'Woe to time, woe to time!' Yet Allāh is Time. Everything of Ibn Ādam is consumed by the earth except the tailbone; from it he is created and from it he will be resurrected."

(451) Al-Ḥumaydī narrated to us; he said: al-Walīd narrated to us; he said: Ibn Jābir and al-Awzāʿī narrated to us; they said: Ismāʿīl ibn ʿAbd Allāh ibn Abī al-Muhājirah narrated to us; he said: I heard Karīmah say: I heard Abū Hurayrah say: I heard the Messenger of Allāh say: Allāh, Mighty and Majestic, said: "I am with My servant as long as he remembers Me and his lips move with Me."

(452) It is mentioned from Ibrāhīm or Mujāhid regarding His saying: wa-lladhī jāʾa bi-l-ṣidqi wa ṣaddaqa bihi (al-Zumar: 32); he said: "They are the people of the Qurʾān when they act upon it."

Chapter: What the Prophet used to seek refuge with the words of Allāh, not with the speech of other than Him.

(453) Nuʿaym said: “Seeking refuge is not done with a created being, nor with the speech of servants, jinn, humans, or angels. In this is evidence that the speech of Allāh is uncreated, and that whatever is besides Him is created.”

(454) Aḥmad ibn Khālid narrated to us; he said: Muḥammad ibn Isḥāq narrated to us, from ʿAmr ibn Shuʿayb, from his father, from his grandfather; he said: al-Walīd ibn al-Walīd was a man who would be terrified in his sleep, so that was mentioned to the Messenger of Allāh. The Prophet said to him: “When you lie down to sleep, say: bismillāh, aʿūdhu bi-kalimāti Allāh al-tāmmāt min ghaḍabihi wa ʿiqābihi wa min sharri ʿibādihi wa min hamazāt al-shayāṭīn wa an yaḥḍurūn.” So he said it, and that went away from him. ʿAbd Allāh ibn ʿAmr would teach it to those of his children who had reached understanding, and whoever among them was small and did not understand it, he would write it and hang it on his neck.

(455) ʿAbd Allāh ibn Ṣāliḥ narrated to us; he said: al-Layth narrated to me; he said: Yazīd ibn Abī Ḥabīb narrated to me, from al-Ḥārith ibn Yaʿqūb, that Yaʿqūb ibn ʿAbd Allāh told him that he heard Busur ibn Saʿīd say: I heard Saʿd ibn Abī Waqqāṣ say: I heard Khawlah bint Ḥakīm say: The Messenger of Allāh used to say: “Whoever descends at a place and says: aʿūdhu bi-kalimāti Allāh al-tāmmāt min sharri mā khalaq, nothing will harm him until he departs from that place.”

(456) ʿAbd Allāh ibn Yūsuf narrated to us; he said: al-Layth narrated to us with its like.

(457) Ādam narrated to us; he said: al-Layth narrated to us, from Yazīd, its like.

(458) Qutaybah narrated to us; he said: al-Layth informed us, from Yazīd, and he mentioned the ḥadīth.

(459) ʿAbd Allāh ibn Yūsuf narrated to us; he said: Mālik narrated to us, and ʿAbd Allāh ibn Maslamah, from Mālik, from Suhayl ibn Abī Ṣāliḥ al-Sammān, from his father, from Abū Hurayrah: that a man from Aslam said: “I was stung last night.” The Prophet said to him: “By what?” He said: “A scorpion stung me.” The Messenger of Allāh said: “Indeed, had you said when evening came: aʿūdhu bi-kalimāti Allāh al-tāmmāt min sharri mā khalaq, it would not have harmed you, if Allāh wills.”

(460) ʿAyyāsh narrated to us; he said: ʿAbd al-Aʿlā narrated to us; he said: ʿUbayd Allāh ibn ʿUmar narrated to us with this.

(461) Aṣbaʿ narrated to us; he said: Ibn Wahb informed me, from Jarīr ibn Ḥāzim, from Suhayl, from his father, from Abū Hurayrah, from the Prophet, with this.

(462) Saʿīd ibn Kulayd al-Ruʿaynī narrated to us; he said: Ibn Wahb narrated to me; he said: Saʿīd ibn ʿAbd al-Raḥmān al-Jumaḥī narrated to me, from Suhayl, with this.

(463) Aṣbagh narrated to us; he said: Ibn Wahb informed me, from Saʿīd, its like.

(464) It was narrated by Hishām ibn Ḥassān and Muḥammad ibn Rifāʿah, from Suhayl, from his father, from Abū Hurayrah, from the Prophet, with this.

(465) Al-Zuhrī said: Ṭāriq informed me, from Abū Hurayrah, from the Prophet, with this.

(466) It was narrated by Shibl ibn al-ʿAlāʾ ibn ʿAbd al-Raḥmān, from his father, from his grandfather, from Abū Hurayrah, from the Prophet, with this.

(467) It is narrated from al-Qaʿqāʿ, from Abū Ṣāliḥ, from Abū Hurayrah, from the Prophet, its like.

(468) ʿUthmān ibn Muḥammad narrated to us; he said: Jarīr narrated to us, from Manṣūr, from al-Minhal, from Saʿīd ibn Jubayr, from Ibn ʿAbbās; he said: The Prophet used to visit al-Ḥasan and al-Ḥusayn and say: "Indeed your father used to seek refuge for Ismāʿīl and Isḥāq, saying: uʿīdhukumā bi-kalimāti Allāh al-tāmmati min kulli shayṭān wa hāmmah wa min kulli ʿayn lāmmah."

(469) ʿAbd Allāh ibn Abī Shaybah narrated to us; he said: Yaʿlā narrated to us; he said: Sufyān narrated to us, from Manṣūr, from al-Minhal, from Saʿīd ibn Jubayr, from Ibn ʿAbbās; he said: The Prophet used to visit al-Ḥasan and al-Ḥusayn: "uʿīdhukumā bi-kalimāti Allāh al-tāmmati min kulli shayṭān wa hāmmah wa min kulli ʿayn lāmmah," and he would say: "Indeed Ibrāhīm used to seek refuge for his two sons Ismāʿīl and Isḥāq."

(470) Aṣbagh narrated to us; he said: Ibn Wahb narrated to us,

from Sufyān al-Thawrī, with this.

(471) ʿUthmān narrated to us; he said: ʿUmar ibn ʿAbd al-Raḥmān al-Athār narrated to us; he said: al-Aʿmash narrated to us, from Manṣūr, from al-Minhal, from Saʿīd ibn Jubayr, from Ibn ʿAbbās: The Prophet used to visit Ḥasan and Ḥusayn: "uʿīdhukumā bi-kalimāti Allāh al-tāmmāt min kulli shayṭān wa hāmmah wa min kulli ʿayn lāmmah…"

(472) ʿAbd Allāh ibn Abī Shaybah narrated to us; he said: Ibn Fuḍayl narrated to us, from al-Aʿmash, from al-Minhal, from Muḥammad ibn ʿAlī; he said: The Prophet… with this.

(473) And the Prophet said: "Recite the Qurʾān."

(474) And he forbade them from raising their voices when they ascended a high place.

(475) Aḥmad ibn Isḥāq narrated to us; he said: al-Anṣārī narrated to us; he said: al-Taymī narrated to us, from Abū ʿUthmān, from Abū Mūsā; he said: We were with the Messenger of Allāh on a journey, and we ascended a mountain pass or a slope. When a man among us ascended it, he would say: "Lā ilāha illā Allāh, Allāhu akbar." The Prophet said: "You are not calling upon one who is deaf or absent." He said—and he was riding his mule—"O Abū Mūsā," or "O ʿAbd Allāh, shall I not teach you a treasure from the treasures of Paradise?" He said: "Yes, O Messenger of Allāh." He said: "lā ḥawla wa lā quwwata illā bi-Allāh."

(476) It is mentioned from the Prophet that he used to love a man who lowered his voice and disliked one who raised his voice.

(477) And that Allāh, Mighty and Majestic, calls out with a voice that is heard from afar just as it is heard from near; this is not for other than Allāh, exalted is His remembrance.

(478) Abū ʿAbd Allāh said: "In this is evidence that the voice of Allāh does not resemble the voices of the creation, because the voice of Allāh is heard from afar just as it is heard from near, and the angels are struck unconscious by His voice; but when the angels call one another, they are not struck unconscious."

(479) And He, Mighty and Majestic, said: fa-lā tajʿalū li-llāhi andādan; there is no rival, likeness, or equal for the attribute of Allāh, and none of His attributes exist in the created beings.

(480) Dāwūd ibn Shabīb narrated to us; he said: Hammām narrated to us; he said: al-Qāsim ibn ʿAbd al-Wāḥid narrated to us; he said: ʿAbd Allāh ibn Muḥammad ibn ʿAqīl narrated to me that Jābir ibn ʿAbd Allāh told them that he heard ʿAbd Allāh ibn Anīs say: I heard the Prophet say: "Allāh will gather the servants and call them with a voice that is heard by the one who is far just as it is heard by the one who is near: 'I am the King, I am the Judge. It is not befitting that anyone from the people of Paradise enter Paradise while someone from the people of the Fire seeks from him a grievance.'"

(481) ʿUmar ibn Ḥafṣ ibn Ghiyāth narrated to us; he said: my father narrated to us; he said: al-Aʿmash narrated to us, from Abū Ṣāliḥ, from Abū Saʿīd al-Khudrī; he said: the Prophet said: "Allāh, Mighty and Majestic, will say on the Day of Resurrection: 'O Ādam!' He will say: 'At Your service, our Lord, and at Your pleasure.' Then He will call out with a voice: 'Indeed Allāh commands you to bring forth from your offspring a contingent to the Fire.' He will say: 'My Lord, what is the contingent of the Fire?' He will say: 'From every

thousand'—I think he said—'nine hundred and ninety-nine.' At that time the pregnant woman will miscarry what she carries, and you will see the people intoxicated while they are not intoxicated, but the punishment of Allāh is severe."

(482) ʿAbdān narrated to us, from Abū Ḥamzah, from al-Aʿmash, from Abū al-Ḍuḥā, from Masrūq; he said: whoever used to narrate this verse to us—were it not for Ibn Masʿūd we would have asked him—until when fear was removed from their hearts, he said: "The inhabitants of the heavens hear a clanging like the clanging of a chain upon smooth stone, and they fall down; then when fear is removed from their hearts and the sound subsides, they know that it is revelation, and they call out: 'What did your Lord say?' They say: 'The truth.'"

(484) ʿUmar ibn Ḥafṣ narrated to us; he said: my father narrated to us; he said: al-Aʿmash narrated to us; he said: Muslim narrated to me, from Masrūq, from ʿAbd Allāh, with this.

(485) Al-Ḥumaydī narrated to us; he said: Sufyān narrated to us; he said: ʿAmrūyah narrated to us; he said: I heard ʿIkrimah say: I heard Abū Hurayrah say: the Prophet said: "When Allāh, Mighty and Majestic, decrees a matter in the heaven, the angels strike their wings in submission to His statement, as if it were a chain upon smooth stone. Then when fear is removed from their hearts they say: 'What did your Lord say?' They say: 'The truth, and He is the Most High, the Most Great.'"

(486) Al-Ḥakam ibn Aysān said: ʿIkrimah narrated to me, from Ibn ʿAbbās: when Allāh—exalted is His remembrance—decrees a matter, He speaks; the earth, the heaven, and the mountains tremble, and all the angels fall prostrating.

(487) ʿAmr ibn Zurārah narrated to us; he said: Ziyād narrated to us, from Muḥammad ibn Isḥāq; he said: Muḥammad ibn Muslim ibn ʿAbd Allāh ibn Shihāb al-Zuhrī narrated to me, from ʿAlī ibn Ḥusayn ibn ʿAlī ibn Abī Ṭālib—may Allāh be pleased with them— from ʿAbd Allāh ibn ʿAbbās, from a group of the Anṣār, that the Messenger of Allāh said to them: "What do you say about this star that is shot?" They said: "We used to say, O Messenger of Allāh, when we saw it being shot: a king has died, a child has been born, a child has died." The Messenger of Allāh said: "It is not as that; rather, when Allāh decrees a matter in His creation, the inhabitants of the heaven hear it and glorify Him; then those beneath them glorify Him with their glorification, and those beneath them glorify likewise, until the glorification descends and reaches the lowest heaven. Then some of them say to others: 'Why did you glorify?' They say: 'Those above us glorified, so we glorified with their glorification.' They say: 'Will you not ask those above you why they glorified?' So they ask them, and they say: 'Allāh decreed in His creation such-and-such a matter.' Then the report descends from heaven to heaven until it reaches the lowest heaven, and they speak of it and transmit it. The devils then steal it by hearing, amid conjecture and discrepancy, then bring it to the soothsayers of the earth and inform them, so they err and sometimes are correct. Thus the soothsayers report it. Then Allāh, Mighty and Majestic, barred the devils from the heaven with these stars, and soothsaying has ceased today—there is no soothsaying."

(488) Muḥammad ibn Kathīr narrated to us; he said: Sufyān narrated to us, from Manṣūr, from Abū Wāʾil, from ʿAmr ibn Shurḥabīl, from ʿAbd Allāh; he said: I said: "O Messenger of Allāh, which sin is greatest?" He said: "That you set up a rival to Allāh while He created you." He said: "Then which?" He said: "That you kill your child for fear that he will eat with you." He said: "Then which?" He said: "That you commit adultery with the wife of your neighbor." And Allāh, Mighty and Majestic, revealed confirming the statement of the Prophet: Those who do not call upon another deity with Allāh… to the end of the verse.

(489) Musaddad narrated to us; he said: Yaḥyā narrated to us, from Sufyān; he said: Manṣūr and Sulaymān narrated to me, from Abū Wāʾil, with its like.

(490) ʿUthmān narrated to us; he said: Jarīr narrated to me, from Manṣūr, from Abū Wāʾil, from ʿAmr ibn Shurḥabīl, from ʿAbd Allāh; I asked the Prophet: "Which sin is greatest?" He said: "That you set up a rival to Allāh while He created you."

(491) Qutaybah narrated to us; he said: Jarīr narrated to us, its like.

(492) Hannād narrated to us; he said: Abū al-Aḥwaṣ narrated to us, from Simāk, from ʿIkrimah regarding His saying: Most of them do not believe in Allāh except while they associate partners. He said: "You ask them: 'Who created you? And who created the heavens and the earth?' and they say: 'Allāh.' That is their belief, while they worship other than Him."

Chapter: What the Prophet engraved on his ring from the Book of Allāh, exalted is He, and that he did not enter with it to relieve himself.

(493) Abū ʿAbd Allāh said: on rings and on plain silver coins there is the mention of Allāh, exalted is His remembrance.

(494) ʿAṭāʾ said: regarding a ring in which there is the mention of Allāh, Mighty and Majestic, if a person enters the privy or approaches his family while it is on his hand, there is no harm in that.

(495) And it is reported from al-Ḥasan: there is no harm in touching plain silver coins without ablution, and in lifting the muṣḥaf from here and placing it there.

(496) And it is mentioned from Anas that he used to touch silver coins without ablution.

(497) ʿAbdān said to us: ʿAbd Allāh informed us, from Ibn Jurayj, from ʿAṭāʾ, from Ibn ʿAbbās, who said: he would place the muṣḥaf on his bed upon which he would have a nocturnal emission and have marital relations, and he would turn over upon it.

(498) And Saʿīd ibn Jubayr would perform ablution except for his feet, then take the muṣḥaf.

(499) Ṭāwūs said regarding a man who has a belt upon which are coins: he may relieve himself while it is upon him.

(500) Ibrāhīm said: people have need of their expenditures.

(501) Some of the Tābiʿūn preferred that one not enter the lavatory with a ring in which there is the mention of Allāh.

(502) Abū ʿAbd Allāh said: this is without prohibition that would be binding.

(503) The Prophet said: “Do not swear by your fathers nor by the Messiah.”

(504) It is not for anyone to swear by created beings, nor by their deeds, nor by their speech, nor by the speech of disbelievers and hypocrites, nor to say “by Iblīs.” Whoever swears by the statement of the Magians or the like is not bound by an oath.

(505) This is only mentioned from Ibn Masʿūd and Ibrāhīm.

(506) And it is reported from the Prophet: “Whoever swears by a sūrah of the Qurʾān, then upon him is an expiation for every āyah of it.”

(507) As for the voices of created beings, there is no expiation in them.

(508) Muḥammad ibn ʿAbd Allāh al-Anṣārī narrated to us; he said: my father narrated to me; he said: Tamāmah narrated to us, from Anas, that when Abū Bakr was appointed caliph he sent him to Bahrain and wrote for him this document. The engraving of the ring was three lines: “Muḥammad” on a line, “Rasūl” on a line, and

“Allāh.”

(509) ʿAlī ibn al-Jaʿd narrated to us; he said: Shuʿbah narrated to us, from Qatādah; he said: I heard Anas say: the Messenger of Allāh took a ring, as if I am looking at its whiteness on his hand, and its engraving was: “Muḥammad Rasūl Allāh.”

(510) Abū Maʿmar narrated to us; he said: ʿAbd al-Wārith narrated to us, from ʿAbd al-ʿAzīz ibn Ṣuhayb, from Anas; he said: the Prophet had a ring made and said: “We have taken a ring and engraved an engraving; so let no one engrave upon its engraving.”

(511) Musaddad narrated to us; he said: Ḥammād narrated to us, from ʿAbd al-ʿAzīz ibn Ṣuhayb, from Anas, that the Prophet took a ring and its engraving was: “Muḥammad Rasūl Allāh.”

(512) Muḥammad ibn Salām narrated to us; he said: Sufyān narrated to us, from Ayyūb ibn Mūsā, from Nāfiʿ, from Ibn ʿUmar, that the Prophet took a ring in which was “Muḥammad Rasūl Allāh,” and he said: “Let no one engrave upon the engraving of my ring.”

(513) Ibn Bishrāʾ narrated to us; he said: Muḥammad ibn Bishr narrated to us; he said: ʿUbayd Allāh narrated to us, from Nāfiʿ, from Ibn ʿUmar: on the ring of the Messenger of Allāh was: “Muḥammad Rasūl Allāh.”

(514) Imām Abū ʿAbd Allāh said: the Prophet wrote a letter in which was “bismillāh al-raḥmān al-raḥīm,” and the interpreter of Caesar read it to Caesar and his companions. There is no doubt that the reading of the disbelievers and the People of the Book is their

action, whereas what is read is the speech of the Mighty, the Oft-Returning, not created.

(515) Whoever swears by the voices of Caesar and the calls of the polytheists who affirm Allāh, there is no oath upon him besides swearing by Allāh, due to the statement of the Prophet: “Do not swear by other than Allāh.”

(516) It is not for anyone to swear by rings, nor by plain silver coins, nor by the tablets of children upon which they write and then erase time after time. If he swears, then there is no oath upon him, due to the saying of Allāh, exalted is He: So do not set up rivals to Allāh.

(517) Abū al-Yamān narrated to us; he said: Shuʿayb narrated to us, from al-Zuhrī; he said: ʿUbayd Allāh ibn ʿAbd Allāh ibn ʿUtbah ibn Masʿūd informed me that ʿAbd Allāh ibn ʿAbbās informed him that Abū Sufyān ibn Ḥarb informed him that Heraclius sent for him and called for the letter of the Messenger of Allāh which he had sent with Diḥyah al-Kalbī to the ruler of Buṣrā, and he handed it to Heraclius. He read it, and in it was: “bismillāh al-raḥmān al-raḥīm, from Muḥammad the servant of Allāh and His Messenger to Heraclius, the great one of the Romans. Peace upon whoever follows guidance. To proceed …” and in it was: O People of the Book, come to a word that is just between us and you up to His saying: Then if they turn away, say: bear witness that we are Muslims. When he finished reading the letter, those around him increased in number, the voices rose, and we were taken out.

(518) Yaḥyā ibn Bukayr narrated to us; he said: al-Layth narrated to us with its like.

(519) ʿAbd Allāh narrated to us; he said: al-Layth narrated to us; he said: Yūnus narrated to us, from Ibn Shihāb, from ʿUbayd Allāh, from ʿAbd Allāh ibn ʿAbbās, that Abū Sufyān ibn Ḥarb ibn Umayyah informed him of this … and in it was: "bismillāh al-raḥmān al-raḥīm, from Muḥammad the servant of Allāh and His Messenger …"

(520) Ibrāhīm ibn Ḥamzah narrated to us; he said: Ibrāhīm ibn Saʿd narrated to us, from Ṣāliḥ, from Ibn Shihāb, from ʿUbayd Allāh ibn ʿAbd Allāh, that ʿAbd Allāh ibn ʿAbbās informed him; he said: Abū Sufyān ibn Ḥarb informed me of this. Then he called for the letter of the Messenger of Allāh, and it was read. In it was: "bismillāh al-raḥmān al-raḥīm," and O People of the Book, come to a word that is just between us and you, that we worship none but Allāh and do not associate anything with Him, and that none of us takes others as lords besides Allāh; then if they turn away, say: bear witness that we are Muslims. When his statement ended, the voices of the nobles of the Romans around him rose and their clamor increased.

(521) ʿAmr ibn Zurārah narrated to us; he said: Ziyād narrated to us, from Ibn Isḥāq; he said: al-Zuhrī narrated to me, from ʿUbayd Allāh ibn ʿAbd Allāh, from Ibn ʿAbbās; he said: Abū Sufyān ibn Ḥarb informed me of this, and the letter of the Messenger of Allāh came to him with Diḥyah ibn Khalīfah: "bismillāh al-raḥmān al-raḥīm."

(522) Imām Abū ʿAbd Allāh said: it was narrated by Maʿmar and Hilāl ibn Raddād, from al-Zuhrī.

(523) ʿAbd Allāh narrated to us; he said: al-Layth narrated to me; he said: ʿAqīl and Yūnus narrated to me, from Ibn Shihāb; he said: ʿUbayd Allāh ibn ʿAbd Allāh ibn ʿUtbah informed me that ʿAbd Allāh ibn ʿAbbās informed him that the Messenger of Allāh sent a man with a letter to Kisrā, commanding him to hand it to the ruler of

Bahrain, who would hand it to Kisrā. When Kisrā read it, he tore it up. I think Saʿīd ibn al-Musayyib said: then the Messenger of Allāh supplicated against them that they be torn apart utterly.

(524) ʿAbd Allāh ibn Yūsuf narrated to us; he said: al-Layth narrated to me; he said: ʿAqīl narrated to me, from Ibn Shihāb, with it.

(525) Yaḥyā ibn Bukayr narrated to us; he said: al-Layth narrated to me, from Yūnus, from Ibn Shihāb; he said: ʿUbayd Allāh informed me that Ibn ʿAbbās informed him that the Messenger of Allāh sent his letter to Kisrā … with its like.

(526) Yaʿqūb ibn Ḥumayd narrated to us; he said: Ibrāhīm narrated to us, from Ṣāliḥ, from Ibn Shihāb, from ʿUbayd Allāh, that Ibn ʿAbbās informed him that the Messenger of Allāh sent a letter to Kisrā, with its like.

(527) Abū ʿAbd Allāh said: it was narrated by the nephew of Ibn Shihāb with its like.

(528) Imām Abū ʿAbd Allāh, may Allāh have mercy on him, said: if an objector were to object and say: it has been narrated, “The superiority of the speech of Allāh over all other speech is like the superiority of Allāh over His creation.”

(529) It is said to him: even if this report were authentic, there would be no proof for you in it, because he said “the speech of Allāh” and did not say the speech of the servants—whether believers, hypocrites, or the People of the Book—who read “bismillāh al-raḥmān al-raḥīm.” This is clear and evident to anyone

who has even minimal knowledge: that the recitation is other than what is recited.

(530) There is no superiority for the speech of the wicked and others over the speech of others like the superiority of the Creator over the created—tabārak rabbunā wa-taʿālā—above the attributes of created beings.

(531) If someone says: it has been narrated from the Prophet: “You will not return to Allāh with anything better than what came forth from Him.”

(532) It is said to him: is not the Qurʾān that which came forth from Him? Its coming forth from Him is not like its coming forth from you—if you understand!

(533) Along with the fact that this report is not authentic due to its being mursal and disconnected.

(534) If it is said: if what the servant speaks is not Qurʾān, then his prayer would not suffice.

(535) It is said to him: the Prophet said: “There is no prayer except with recitation.”

(536) And Abū al-Dardāʾ said: the Prophet was asked: “Is there recitation in every prayer?” He said: “Yes.”

(537) Imām Abū ʿAbd Allāh said: recitation is the act of reciting, and the act of reciting is other than what is recited.

(538) Abū Hurayrah clarified it from the Prophet, who said: “Recite if you wish.” The servant says: al-ḥamdu lillāhi rabb al-ʿālamīn; Allāh says: “My servant has praised Me.” The servant says: al-raḥmān al-raḥīm; Allāh says: “My servant has extolled Me.” The servant says: māliki yawm al-dīn; Allāh says: “My servant has glorified Me.” The servant says: iyyāka naʿbudu wa-iyyāka nastaʿīn; Allāh says: “This āyah is between Me and My servant, and My servant shall have what he asked for.”

(539) Imām Abū ʿAbd Allāh said: this clarifies that the request of the servant is other than what Allāh gives the servant, and that the statement of the servant is other than the speech of Allāh. This from the servant is supplication and humility, and from Allāh is command and response.

(540) ʿAbd Allāh ibn Muḥammad narrated to me; he said: Bishr ibn al-Sirrī narrated to us; he said: Muʿāwiyah narrated to us, from Abū al-Zāhiriyyah, from Kathīr ibn Murrah al-Ḥaḍramī; he said: I heard Abū al-Dardāʾ say: the Messenger of Allāh was asked: “Is there recitation in every prayer?” He said: “Yes.” A man from the Anṣār said: “This has become obligatory.”

(541) And the Prophet said: “Recite if you wish.”

(542) Recitation can only be from people, whereas Allāh spoke the Qurʾān previously, and His speech existed before His creation.

(543) The Prophet was asked: “Which prayer is best?” He said: “Lengthy standing.”

(544) Thus the Prophet mentioned that some prayers are longer than others and lighter, and that some people increase over others in recitation while others decrease. There is no increase or decrease in the Qurʾān.

(545) As for recitation, they differ in abundance and scarcity, increase and decrease. It may be said: “So-and-so has good recitation,” or “poor recitation,” but it is not said: “good Qurʾān” or “poor Qurʾān.” Rather, recitation is attributed to the servants, and the Qurʾān is attributed to Allāh, because the Qurʾān is the speech of the Lord, exalted is His remembrance, and recitation is the act of the servant. This measure of understanding is hidden only from one whose heart Allāh has blinded, whom He has not granted success nor guided to the path of right guidance.

(546) It is not for anyone to venture into a matter concerning Allāh without knowledge, as some of them claimed that the Qurʾān is in our utterances, and our utterances with it are one thing, and that recitation is the recited and reading is the read. It was said to him: recitation is the action of the reciter and the work of the reader. He returned and said: “I thought them to be two verbal nouns.” It was said to him: why did you not refrain as many of your companions refrained, or send to those who wrote from you to retrieve what they recorded and strike it out? He claimed: how could that be when I have said it and it has passed? It was said to him: how was it permissible for you to speak about Allāh, exalted is He, without explanation or clarification when you did not distinguish between recitation and the recited? So he fell silent, having no answer.

(547) Imām Abū ʿAbd Allāh, may Allāh have mercy on him, said: if an ignorant person objects, whose objection does not rise, saying: when the Prophet said, “There is no prayer except with Sūrat al-Fātiḥah,” this indicates that the Qurʾān is in the prayer.

(548) It is said to him: you have neglected the explanatory, well-known reports among the people of al-Ḥijāz, Iraq, al-Shām, and the cities, from the Messenger of Allāh, that he said: “There is no prayer for one who does not recite Sūrat al-Fātiḥah.” He made clear that the recitation of the reciter and his reciting are other than what is recited and recited-from, and that what is recited is Sūrat al-Fātiḥah. There is no disagreement in this among the people of knowledge. If this objector does not know the language, then let him ask the people of knowledge among the various groups of people, as Allāh said: and he is guided to right guidance—if he understands and comprehends. What carries us to such extensive clarification and explanation is only our knowledge of the foreignness of many people. There is no power except by Allāh.

(549) Al-Ḥasan al-Baṣrī said: “Foreignness is what destroyed them.”

(550) It has been explained to us: ʿAlī ibn ʿAbd Allāh informed us; he said: Sufyān narrated to us, from al-Zuhrī, from Maḥmūd ibn al-Rabīʿ, from ʿUbādah ibn al-Ṣāmit, that the Messenger of Allāh said: “There is no prayer for one who does not recite Sūrat al-Fātiḥah.”

(551) Ḥajjāj ibn Minhāl narrated to us; he said: Ibn ʿUyaynah narrated to us, from al-Zuhrī, from Maḥmūd ibn al-Rabīʿ, from ʿUbādah ibn al-Ṣāmit, from the Prophet, who said: “There is no prayer for one who does not recite Sūrat al-Fātiḥah.”

(552) ʿAbd Allāh ibn Ṣāliḥ narrated to us; he said: al-Layth narrated to us; he said: Yūnus narrated to me, from Ibn Shihāb; he said: Maḥmūd ibn al-Rabīʿ narrated to me, from ʿUbādah ibn al-Ṣāmit; he said: the Messenger of Allāh said: “There is no prayer for one who does not recite Umm al-Qurʾān.”

(553) Isḥāq narrated to me; he said: Yaʿqūb ibn Ibrāhīm narrated to us; he said: my father narrated to me, from Ṣāliḥ, from Ibn Shihāb, that Maḥmūd ibn al-Rabīʿ—who had a mark on his face from a bucket of water from the Messenger of Allāh—narrated to him that ʿUbādah ibn al-Ṣāmit narrated to him that the Messenger of Allāh said: “There is no prayer for one who does not recite Sūrat al-Fātiḥah.”

(554) Mūsā ibn Ismāʿīl narrated to us; he said: Wuhayb narrated to us, from Maʿmar, from al-Zuhrī, from Maḥmūd ibn al-Rabīʿ, from ʿUbādah ibn al-Ṣāmit, from the Prophet, who said: “There is no prayer for one who does not recite Sūrat al-Fātiḥah and more.”

(555) ʿAbd Allāh ibn al-Mubārak and ʿAbd al-Razzāq said: Maʿmar narrated to us with this.

(556) Hishām ibn ʿAmmār narrated to me; he said: Ṣadaqah ibn Khālid narrated to us; he said: Zayd ibn Wāqid narrated to us, from Ḥarām ibn Ḥakīm and Makhūl, from Ibn Rabīʿah—he is Nāfiʿ ibn Maḥmūd— from ʿUbādah ibn al-Ṣāmit, while he was in Īliyāʾ. ʿUbādah was delayed from the dawn prayer, so Abū Nuʿaym established the prayer—he was the first to give the call to prayer in Bayt al-Maqdis. I came with ʿUbādah when the people had lined up and Abū Nuʿaym was reciting aloud. ʿUbādah recited Umm al-Qurʾān until we understood it from him. When he finished, I said to him: “I heard you reciting Umm al-Qurʾān.” He said: “Yes. The Prophet prayed with us in some of the prayers in which the Qurʾān is recited aloud, and he said: ‘Let none of you recite when I recite aloud except Umm al-Qurʾān.’”

(557) Some of them narrated: “There is no prayer except with Sūrat al-Fātiḥah,” which carries the meaning of his statement: “There is

no prayer for one who does not recite Sūrat al-Fātiḥah," because there is no prayer except with recitation.

(558) The Prophet said: "Prayer is only for the recitation of the Qurʾān, for the remembrance of Allāh, and for the need of a person to his Lord."

(559) Thus it is clarified that supplication, need, humility, remembrance, and recitation are from the servant, and that what is recited is the speech of Allāh.

(560) Yaḥyā ibn Ṣāliḥ narrated to me; he said: Fulayḥ narrated to us, from Hilāl, from ʿAṭāʾ ibn Yasār, from Muʿāwiyah ibn al-Ḥakam al-Sulamī; he said: the Prophet called me and said: "Prayer is only for the recitation of the Qurʾān, for the remembrance of Allāh, and for the need of a person to his Lord. When you are in it, let that be your state."

(561) ʿAmmār narrated from the Prophet: "Whoever loves to recite the Qurʾān fresh as it was revealed, let him recite it according to the recitation of Ibn Masʿūd," and his recitation was letter by letter.

(562) He informed that the recitation of this reciter—who does not recite letter by letter or in this manner—is other than the recitation of Ibn Masʿūd, letter by letter.

(563) The Prophet commanded that a sūrah revealed to him be recited to Ubayy ibn Kaʿb. Qabīṣah narrated to us; Sufyān narrated to us, from Aslam al-Minqarī, from ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Abzā, from his father; he said: my father said to me: the Prophet said to me: "A sūrah has been revealed to me and I was commanded to recite it to you." I said: "Were you named in it?" He

said: “Yes.” I said to him: “O Abā al-Mundhir, did that make you rejoice?” He said: “And why should it not, when He says: Say: in the bounty of Allāh and in His mercy—in that let them rejoice; it is better than what they gather.”

(564) Muḥammad ibn Yūsuf told us, he said: Sufyān narrated to us, from Aslam al-Manqurī, from ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Abzā, from his father, from Abū ibn Kaʿb, who said: The Prophet ﷺ said to me to that effect.

(565) ʿAmr ibn ʿAwf narrated to us, he said: Ibn al-Mubārak narrated to us, from al-Ajlaḥ, from ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Abzā, from his father, from Abū ibn Kaʿb … He said: The Messenger of Allāh ﷺ said to me: “I have been commanded to recite the Qurʾān to you.” I said: “Has my Lord named it for you—or for your Lord?” He said: “Yes.” Then he recited: ‘Say: [It is] by the bounty of Allāh and His mercy; so let them rejoice thereby’ (al-Ist).

(566) Bushr ibn Muḥammad told us; he said: ʿAbd Allāh narrated to us; he said: Al-Ajlḥ narrated to us to this effect.

(567) Isḥāq ibn Naṣr said: He narrated to us Abū Usāmah, who narrated to us al-Ajlḥ; he narrated to me ʿAbd Allāh to this effect.

(568) Abū ʿAbd Allāh said:

As for his statement: “Does one return to Allāh except by the word uttered?” If the word uttered is Qurʾān, then it is the speech of Allāh!

(569) He was asked: What do you mean by “uttered”? The uttered word is not what concerns him. For when you say “Allāh,” it is not

your speech that is Allāh, and when you utter a description of Allāh, saying “Allāh,” it is not your statement that is the attribute itself; you are the describer, and Allāh is the described, with His speech and attribute being distinct.

(570) By saying “uttered” or “read it,” or “recite the Qurʾān,” it is evident that this is not the reading itself, just as one says: “I recited according to ʿĀṣim,” your recitation does not become the speech of ʿĀṣim.

(571) Aḥmad, may Allāh have mercy on him, said: “I do not approve of the recitation of Ḥamzah,” but it is not said: “I do not approve of the Qurʾān.”

(572) Some said: Whoever recites according to Ḥamzah must repeat the prayer.

(573) Some became ill, saying: “Until one hears the speech of Allāh” (al-Tuwīdī).

(574) It was said to him: The Prophet ﷺ said “until one hears the speech of Allāh, not your speech or your melody,” for Allāh favored Mūsā with His speech; if you heard the speech of Allāh as Mūsā did, would it not have been a favor upon you?

(575) ʿAbd al-ʿAzīz ibn ʿAbd Allāh told us: Sulaymān ibn Bilāl narrated to us, from Sharīk ibn ʿAbd Allāh, from Anas: The Prophet ﷺ said: “On the night of the Israʾ, I saw Mūsā in the seventh heaven, with the favor of Allāh’s speech.”

(576) And if you claim to hear people's speech as the speech of Allāh, as I hear His speech to Mūsā, this is a claim of divinity if you do not distinguish between your recitation and the speech of Allāh.

(577) Allāh said: "So remember Me; I will remember you" 100 times, and explained that the remembrance of the servant of his Lord is different from the remembrance of Allāh of His servant, because the servant's remembrance is supplication and humility, and Allāh's remembrance is the response, as He said: "So remember Allāh as you remember your forefathers".

(578) The Prophet ﷺ said: "I only say what is in the Qurʾān."

(579) Ḍarār narrated to us; he said: Ṣafwān ibn Abī al-Ṣaḥbāʾ narrated to us, from Bakr ibn ʿAtīq, from Sālim ibn ʿAbd Allāh ibn ʿUmar, from his father, from his grandfather: The Prophet ﷺ said: "Whoever is occupied by My remembrance from his request, I give him the best of what I give the supplicants."

(580) The Prophet ﷺ said: "While I was in Paradise, I heard a man reciting the Qurʾān aloud."

(581) He explained that the sound is not the Qurʾān itself.

(582) Isḥāq narrated: He said: My brother narrated to me, from Sulaymān, from Mūsā ibn ʿUqbah, and Ibn Abī ʿAtīq, from Ibn Shihāb, from Sāʿid ibn al-Musayyib, from Abū Hurayrah: The Messenger ﷺ said: "While I was walking in Paradise, I heard a man reciting the Qurʾān. I asked: 'Who is this?' They said: Hārithah ibn al-Naʿmān. Likewise, he was pious."

(583) Abū ʿAbd Allāh said: It is said: The attributes of Allāh, His knowledge, speech, names, actions, and power, are distinct from Allāh, or are they not? And similarly, is your speech distinct from Allāh or not?

(584) ʿAlī ibn Abī Ṭālib said: The Prophet ﷺ forbade reciting the Qurʾān in rukuʿ. Thus, the recitation is different from what is recited.

(585) Isḥāq narrated: He said: Mālik narrated to us, from Nāfiʿ, from Ibrāhīm ibn ʿAbd Allāh ibn Ḥanīn, from his father, from ʿAlī: The Prophet ﷺ forbade reciting the Qurʾān while bowing.

(586) ʿAbd Allāh ibn Yūsuf narrated to us: Al-Layth narrated to us: Yazīd ibn Abī Ḥabīb narrated: Ibrāhīm ibn ʿAbd Allāh ibn Ḥanīn narrated to him from his father: He heard ʿAlī say: “The Prophet ﷺ forbade reciting the Qurʾān while bowing.”

(587) Muḥammad ibn ʿUbayd Allāh narrated: He said: Anas ibn ʿIyāḍ narrated to us, from al-Ḥārith ibn ʿAbd al-Raḥmān ibn Abī Ḏẖ abbāb, from Ibrāhīm ibn ʿAbd Allāh ibn Ḥanīn, from his father, from ʿAlī: The Prophet ﷺ forbade reciting the Qurʾān while bowing.

(588) ʿAbd al-Raḥmān ibn Yūnus narrated to us: Ḥātim ibn Isḥāq narrated to us: ʿAbd al-Jaʿfar, from his father, from ʿAlī: The Prophet ﷺ forbade reciting the Qurʾān while bowing.

(589) And Jaʿfar narrated, from Muḥammad ibn al-Munkadir, from ʿAbd Allāh ibn Ḥusayn, from ʿAlī: The Prophet ﷺ forbade reciting the Qurʾān while bowing.

(590) Abū ʿAbd Allāh said:

Allāh says: “And a human has nothing except what he strives for, and that which he strives for will be seen” (al-Najm), and He said: “When We sent Nūḥ to his people, [saying] ‘Warn your people,’” which is the warning and informing from Nūḥ, the clear warner commanding them to obey Allāh. Forgiveness, however, is from Allāh, as He said: “He forgives you of your sins.” Then He said: “Lord, I have called my people by night and day.” He mentioned Nūḥ’s invocation secretly and publicly, and mentioned his actions to his people, then He said: “Why do you not hope in Allāh?” — and He mentioned the creation of Allāh “stage by stage”, saying some of you are disbelievers and some believers.

(591) Mūsā narrated to us: He said: Sulaymān narrated to us, from Thābit, from Anas: When the verse “Do not raise your voices above the voice of the Prophet, nor speak aloud to him as you speak aloud to one another” (al-Hujurāt 2:2) was revealed, Al-Ṭābit ibn Qays ibn Shamās, who had a loud voice, said in his house: “I am the one who used to raise his voice above the Prophet’s and speak aloud to him. My deeds are nullified and I am among the people of the Fire!” The Prophet ﷺ reassured him, and a man came and said that he said such and such. The Prophet ﷺ said: “He is among the people of Paradise. We used to see him walking among us, and we knew he was among the people of Paradise. On the day of al-Yamāmah, he approached, and he was shrouded and embalmed. So woe to what you emulate from your peers;” then he fought them until he killed. May Allāh have mercy on him.

(592) Abū ʿAbd Allāh said: Ibn ʿUmar called the voice [of recitation] the Qurʾān in worship.

(593) Abū Yaʿlā Muḥammad ibn al-Ṣalt told us; he said: Abū Ṣufyān narrated to us, from Yūnus from al-Zuhrī, from Sālim from his

father: The first thing that diminishes worship is the night vigil and raising the voice in it during recitation.

(594) And Ibn ʿUmar, when asked, said: “Listen from me [regarding his words].”

(595) The Prophet ﷺ said: “Do not recite aloud over one another…” Abd Allāh ibn Yūsuf told us; he said: Mālik narrated to us, from Yaḥyā ibn Saʿīd, from Muḥammad ibn Ibrāhīm ibn al-Ḥārith al-Taymī, from Abū Ḥāzim al-Tammār, from al-Bayāḍī: The Messenger of Allāh ﷺ went out while they were praying and their voices in recitation were raised. He said: “The one who prays converses with his Lord, so let him see how he converses. Do not recite aloud over one another.”

(596) Isḥāq narrated to us; he heard ʿUbbadah, from Ibn Isḥāq, from Muḥammad ibn Ibrāhīm, from Abū Ḥāzim, a freedman of Hudhayl: He said: I lived near the mosque of the Messenger of Allāh ﷺ with a man from the companions of the Prophet ﷺ from Banū Bayāḍah of the Anṣār. He informed me about this from the Prophet ﷺ.

(597) Qutaybah narrated to us; he said: Bakr narrated to us, from Ibn al-Hād, from Muḥammad ibn Ibrāhīm, from ʿAṭāʾ ibn Yasar, from a man of the Anṣār: He heard the Messenger of Allāh ﷺ say this.

(598) Ibn Masʿūd said: The Prophet ﷺ said to a people who recited the Qurʾān aloud: “You have confused the Qurʾān. Your voices were raised, and you occupied me by raising them above my voice, so you confused me.”

(599) So the Prophet ﷺ forbade raising one's voice over another and disturbing people with loud recitation, but he did not forbid the Qurʾān itself nor the speech of Allāh with which He spoke to Mūsā before creating this nation.

(600) ʿAbd Allāh told us: Muʿāwiyah narrated to us, from Baḥīr ibn Saʿd, from Khālid ibn Miʿdān, from Kathīr ibn Murrah, from ʿUqbah ibn ʿĀmir, from the Prophet ﷺ: "Reciting the Qurʾān quietly is like giving charity quietly, and reciting it aloud is like giving charity aloud."

(601) Yūsuf ibn Yaʿqūb narrated to us; he said: Maʿn narrated to us the same from Muʿāwiyah.

(602) ʿAbd Allāh ibn Ṣāliḥ narrated to us; he said: Muʿāwiyah narrated to us, from Rabīʿah ibn Yazīd, from Ismāʿīl ibn ʿUbayd Allāh, from Umm al-Dardāʾ: She said: "The greatest of remembrance of Allāh is dhikr; and if you pray, it is part of dhikr. Every good deed you do is from dhikr, and every evil you avoid is from dhikr. The best of it is tasbīḥ Allāh."

(603) Mūsā al-Qall said: "Untie the knot from those who understand My words." And he said: "By the heavens and the earth, it is true just as you speak." And he said: "Allāh is He Who gave speech to everything." And he said: "He does not speak from desire; it is only a revelation revealed." [al-Qamar]

(604) Some said regarding "He increases in creation what He wills": It means a beautiful voice.

(605) Allāh said to Jibrīl: “And it descends only by the command of your Lord.” He explained that “descent” is not the same as “command.”

(606) Abū Naʿīm and Khallād ibn Yaḥyā said: ʿUmar ibn Dharr narrated to us, from his father, from Sāʿid ibn Jubayr, from Ibn ʿAbbās, from the Prophet ﷺ: Jibrīl said: “What prevented you from visiting us more than you do?” Then the verse was revealed: “And it descends only by the command of your Lord; to Him belongs what is before us and what we created.”

(607) Jābir ibn ʿAbd Allāh said: The Prophet ﷺ said regarding the martyrs of Uhud: Which of them held the Qurʾān more? Then they pointed to one and he was placed in the grave.

(608) Some said: Most errors among people are from these aspects: They do not distinguish metaphor from reality, or the verb from the object, or description from attribute, and they do not recognize falsehood or truth, so falsehood becomes false and truth becomes true.

(609) Abū ʿAbd Allāh said: Regarding the distinction between metaphor and reality: For example, when the Prophet ﷺ said about a horse: “I found it a sea,” it is permissible among people; its reality is that its gait is beautiful. Similarly, when one says: “Allāh’s knowledge is with us and in us,” it means Allāh teaches us; that is reality. Likewise, “The river flows” means the water flows; there are many such examples in languages.

(610) Ādam narrated to us: Shubbah narrated to us, from Qatādah, I heard Anas ibn Mālik say: There was a journey in Madīnah, and

the Prophet ﷺ borrowed a horse from Abū Ṭalḥah called al-Mandūb. He rode it, and when he returned, he said: “We found nothing of it, and if we found it, it would be like a sea.”

(611) Musaddad narrated to us; he said: Yaḥyā narrated to us, from Shubbah; he said: Qatādah narrated to me, from Anas, from the Prophet ﷺ this.

(612) And it was narrated by Ghundar, Ibn al-Mubārak, and ʿAmr ibn Marzūq, from Shubbah.

(613) Musaddad narrated to us; he said: Abū Muʿāwiyah narrated to us, from al-Aʿmash, from Abū Sufyān, from Jābir ibn ʿAbd Allāh, from the Prophet ﷺ: “The five prayers are like a river flowing at the door of one of you; he bathes in it five times a day, leaving no impurity.”

(614) And from Abū Sufyān, from ʿUbayd ibn ʿUmayr, the same from the Prophet ﷺ.

(615) Abū ʿAbd Allāh said: Regarding verb and object: The verb is the creation of something, and the object is the thing created. For He said: “Creation of the heavens and the earth” (al-ʿĪd), the heavens and the earth are the object; everything besides Allāh with His attributes is an object. The creation of the heavens is His act, for they cannot exist by themselves without the Creator; thus the heavens are attributed to Him. His act is from His lordship: “Be,” and it is.”

(616) Muḥammad ibn Bashār narrated to us, Ghundar narrated to

us, Shubbah narrated to us, from Yaʿlā ibn ʿAṭāʾ: I heard ʿAmr ibn ʿĀṣim hear Abū Hurayrah say that Abū Bakr said: “O Messenger of Allāh! Inform me of something I should say in the morning and evening.” He said: “Say: ‘O Allāh, Knower of the unseen and the witnessed, Creator of the heavens and the earth, Lord of everything and its Sovereign, I testify there is no deity except You. I seek refuge in You from the evil of my soul and from the evil of Shayṭān and his association, and from committing evil upon myself or imposing it upon a Muslim.’ Say this morning and evening, and when you take your bed.”

(617) Saʿīd ibn al-Rabīʿ narrated to us; Shubbah narrated… he mentioned the hadith.

(618) It was narrated by Muʿādh and Bahr, from Shubbah.

(619) ʿAmr ibn ʿAwn narrated to us; he said: Hashīm narrated to us, from Yaʿlā, from ʿAmr ibn ʿĀṣim, from Abū Hurayrah, from the Prophet ﷺ: … “Lord of everything and its Sovereign.”

(620) Qutaybah narrated to us; Hashīm narrated this.

(621) Abū ʿAbd Allāh said: Likewise, all languages of creation are conveyed without difference among them; it is only the doer, the act, and the object. The act is the attribute, the object is distinct. This is evident in His statement: “I do not bear witness to their creation of the heavens and the earth, nor their own creation” (al-Kayd). He did not say the heavens created themselves; the act of the heavens is distinct from the heavens themselves.

(622) Abū ʿAbd Allāh said: Regarding description from attribute: Description is what one says, e.g., “This man is tall, heavy, beautiful, and sharp.” Tallness, beauty, sharpness are attributes of the man; similarly, when one says: “Allāh is Merciful, Allāh is All-Knowing, Allāh is All-Powerful,” the speaker’s statement is a description. Mercy, knowledge, power, greatness, strength—all are His attributes.

(623) Regarding truth and falsehood: If someone says: “So-and-so is here” while he is absent, it is false; if present, it is true. The word is the same; it becomes true or false depending on the reality. If someone says: “Allāh is Merciful and will show mercy, Allāh is All-Knowing and knows, Allāh is All-Powerful and has power, Allāh is All-Hearing and hears” but it has no meaning, it would be false. But when intended as worship and obedience, it becomes valid.

(624) Abū ʿAbd Allāh said: People differed concerning doer, object, and act. The Qadariyyah said: All acts are from humans, not Allāh. The Jabariyyah said: All acts are from Allāh. The Jahmiyyah said: Act and object are one; therefore they said “Be” is created. Scholars said: Creation is Allāh’s act; our acts are created, for Allāh is the Knower of the unseen, and action belongs to Him; the object is from creation.

(625) It is said to those who claim: “I do not say the Qurʾān is written in the Muṣḥaf, but I say the Qurʾān itself is in the Muṣḥaf”: One must also say that the dhikr of Allāh mentioned in the Qurʾān, of jinn, humans, angels, cities, Makkah, Madīnah, Iblīs, Firʿawn, Hāmān, their armies, Paradise and Hell, are observed in reality as they are in the Muṣḥaf. For Firʿawn is written there just as the Qurʾān is written. Therefore, placing your hand upon these letters and seeing them with your eyes, “Allāh! There is no deity except Him, the Ever-Living, the Sustainer” (al-Tamr 200) leaves no doubt

to a rational person that Allāh is the One to be worshiped. Likewise, all Qurʾān is His speech, and speech is the attribute of the speaker, and the speaker is the one described. So the Qurʾān is the speech of Allāh, and recitation, writing, and memorization of the Qurʾān are acts of creation, as He said: “So recite what is easy of it” (al-Rusul 20), and: “So recite what is easy of the Qurʾān”. Recitation is an act of creation and obedience to Allāh. The Qurʾān itself is not obedience; it commands obedience. Evidence is His statement: “So We have separated it so that you may recite it to the people at intervals” and: “Indeed, We have made the Qurʾān easy for remembrance; is there any who will remember?” (al-Qamar 21:17–18).

(626) Abū Nuʿaym narrated to us; Zuhayr narrated, from Abū Isḥāq: He heard a man ask al-Aswad: “Is there a dhākur (reminder)?” He said: “I heard ʿAbd Allāh recite it as dhākur.” He said: “I heard the Prophet ﷺ recite it: ‘Is there any who will remember?’”

(627) Ḥafṣ ibn ʿUmar narrated to us; he said: Shubbah narrated, from Abū Isḥāq, from al-Aswad, from ʿAbd Allāh: The Messenger of Allāh ﷺ recited: “Is there any who will remember?”

(628) ʿAbdān narrated to us; he said: My father informed me, from Shubbah, to this effect.

(629) Khālid ibn Yazīd narrated to us; he said: Isrāʾīl narrated, from Abū Isḥāq, to this effect.

(630) Naṣr ibn ʿAlī narrated to us; he said: Abū Aḥmad narrated to us, from Sufyān, from Abū Isḥāq, to this effect.

(631) Abū ʿAbd Allāh said: Allāh said: “Recite what has been revealed to you from your Lord” (al-Maʿidah 27). That is all that was commanded. Therefore He said: “Establish prayer” (al-Nadrah 13), and prayer in its entirety is obedience to Allāh. Reciting the Qurʾān is part of prayer, and prayer is obedience to Allāh. The command of prayer is Qurʾān, written in Mushafs, preserved in hearts, recited on the tongue. Recitation, memorization, and writing are created acts, but what is recited, memorized, and written is not created.

(632) Evidence is that people write: “Allāh,” memorize it, and call upon Him. Invocation, memorization, and writing by humans are created, without doubt. The Creator is Allāh by His attribute.

(633) It is said to him: “Do you see the Qurʾān in the muṣḥafs?” If he says: “Yes,” he has claimed that among Allāh’s attributes is what is visible in this world. This is a refutation based on the words of Allāh, Glorified and Exalted: “No vision can grasp Him in this world, while He grasps all vision” (al-Anʿām 103). If he says: “One sees the writing of the Qurʾān,” he has returned to the truth. It is said to him: “Do the eyes perceive anything except color?” If he says: “No!” it is said: “Can color exist except in a body?” If he says: “Yes,” he has claimed that the Qurʾān is a body that can be seen.

(634) ʿAbd Allāh ibn Muḥammad narrated to us; he said: ʿAbd al-Razzāq narrated to us; he said: Muʿammar narrated to us, from Hammām, from Abū Hurayrah, from the Prophet ﷺ: “The Qurʾān was made easy for Dāwūd, so he would command his animals to be saddled, and he would recite the Qurʾān before his animals were saddled.”

(635) Isḥāq ibn Naṣr narrated to us; he said: ʿAbd al-Razzāq narrated to us, from Muʿammar, from Hammām, from Abū

Hurayrah, from the Prophet ﷺ: “The recitation was made easy for Dāwūd, so he would command his animals, and they would be saddled, and he would recite before finishing—that is, the Qurʾān.”

(636) Aḥmad ibn Ḥafṣ al-Nīsābūrī narrated to us; he said: My father narrated to us; he said: Ibrāhīm—and Ibrāhīm is ibn Tahmān—narrated to us, from Mūsā ibn ʿUqbah, from Ṣafwān ibn Sulaym, from ʿAṭāʾ ibn Yasar, from Abū Hurayrah: The Messenger of Allāh ﷺ said: “The Qurʾān was made easy for Dāwūd, so he would command his animals, and he would recite the Qurʾān before they were saddled.”

Chapter: The Statement of Allāh, Glorified and Exalted, about the People of the Fire from the Kuffār, Mushrikīn, and Idol-Worshippers.

(637) “And they will call: ‘Our Lord, let Him judge for us!’” and His words: “Our Lord, bring us out of it, and if we return [to evil], indeed we were wrongdoers” (al-Māʾidah 2100). And He said: “And Satan said, when the matter was decreed: ‘Indeed, Allāh promised you the truth, and I promised you, but I betrayed you’” (Ibrāhīm). And the hypocrites said: “Look upon us to test from your light” (al-ʿAdad 13).

(638) Qutaybah narrated to us; he said: Sufyān narrated to us, from ʿAmr, who heard ʿAṭāʾ reporting from Ṣafwān ibn Yaʿlā, from his father, that he heard the Prophet ﷺ recite on the minbar: “And they will call: ‘Our Lord, let Him judge for us!’”

(639) Ḥajjāj ibn Manhāl narrated to us; he said: Ibn ʿUyaynah narrated to us, from ʿAmr, from ʿAṭāʾ, from Ṣafwān ibn Yaʿlā, from his father: He said, I heard the Prophet ﷺ recite on the minbar: “And they will call: ‘Our Lord, let Him judge for us!’”

(640) ʿAbd Allāh ibn Yazīd narrated to us; he said: ʿAbd al-Raḥmān ibn Ziyād narrated to us; he said: Dukhayn al-Ḥajarī narrated to us, from ʿUqbah ibn ʿĀmir, from the Prophet ﷺ: “The disbelievers will say: ‘The believers have found someone to intercede for them—who will intercede for us?’ But it is only Iblīs, the one who misled us. They come to Iblīs and say: ‘This one has found someone to intercede for them, so intercede for us.’ The disbelievers say: ‘Stand up and intercede for us, for you misled us.’ Then his gathering will be filled with the foulest stench that no one can endure. He will magnify the Fire, and Satan, when the matter is

decreed, says: ‘Indeed, Allāh promised you the truth, and I promised you, but I betrayed you’” (Ibrāhīm 20).

(641) The Prophet ﷺ mentioned the recitation of the hypocrites and the wicked; he clarified what they will consume through their recitation, so that no one doubts the creation of the hypocrites, the people of Hell, and their deeds.

(642) ʿUbayd Allāh (Abū Qudāmah) ibn Saʿīd narrated: Hammad ibn Zayd said: “Whoever says that the words of the servants are not created is a disbeliever.”

(643) This was followed by Yaḥyā ibn Saʿīd al-Qattān and Muʿtamir ibn Sulaymān.

(644) ʿAbd Allāh ibn Yazīd narrated to us; he said: Ḥaywah narrated to us; he said: Bashīr ibn Abī ʿAmr al-Khūlānī narrated to me that al-Walīd ibn Qays al-Tajībī reported that he heard Abū Saʿīd al-Khudrī say: “I heard the Messenger of Allāh ﷺ say: ‘A people will come after sixty years who will neglect prayer and follow desires, and they will meet ruin. Then another people will follow, reciting the Qurʾān but not exceeding their own understanding. The Qurʾān will be recited by three types: a believer, a hypocrite, and a wicked one.’ I said to al-Walīd: ‘Who are these three?’ He said: ‘The hypocrite disbelieves in it, the wicked is consumed by it, and the believer believes in it.’”

Chapter: And What Indicates the Voices of the Servants.

(645) The Prophet ﷺ said: “Most of the hypocrites of my Ummah recite it [the Qurʾān]…” It was recited by the Muʿaṭṭilah, the Jahmiyyah, the people of whims, and others.

(646) And the Prophet ﷺ said: “There are men who recite the Qurʾān yet stray from the religion; it does not pass beyond their throats. They are the worst of creation and the worst of beings,” and he said: “They hasten it but do not delay it.”

(647) Muḥammad ibn Muqātil – Abū al-Ḥasan – narrated to us; he said: ʿAbd Allāh narrated to us; he said: ʿAbd al-Raḥmān ibn Shurayḥ al-Maʿāfirī narrated to us; he said: Sharāḥīl ibn Yazīd narrated to me, from Muḥammad ibn Hadiyyah, from ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ; he said: The Messenger of Allāh ﷺ said: “Most of the hypocrites of my Ummah recite it [the Qurʾān].”

(648) Muḥammad ibn ʿAbd al-Raḥīm narrated to us; he said: Manṣūr ibn Sulaymah narrated to us; he said: al-Walīd ibn al-Mughīrah informed me – and it was verified – that Musharriḥ ibn Hāʿan narrated to us, from ʿUqbah ibn ʿĀmir, from the Prophet ﷺ: “Most of the hypocrites of my Ummah recite it [the Qurʾān].”

(649) ʿAlī ibn ʿAbd Allāh narrated to us; he said: Zayd ibn al-Ḥabbāb narrated to us; he said: Abū al-Samh al-Maʿāfirī narrated to us; he said: Abū Qabīl reported to us that he heard ʿUqbah ibn ʿĀmir say that he heard the Prophet ﷺ say: “I fear for my Ummah two things: that they follow their desires and delay their prayers. And the Qurʾān will be learned by hypocrites, who will dispute over the

religion they do not believe in.”

Chapter: The Statement of Allāh, Glorified and Exalted, Regarding the People of the Qurʾān.

(650) Allāh, Glorified and Exalted, said: “So bring the Torah and recite it, if you are truthful.” (Āl ʿImrān 3:23)

(651) And He said: “And among His signs is the creation of the heavens and the earth, and the diversity of your tongues and your colors.” Among them are the Arabs and the non-Arabs, mentioning the difference of languages and colors, and this is the speech of the servants.

(652) And He said: “And if they deny you, say: ‘For me is my action, and for you is your action. You will see from what you do, and I am free of what you do.’”

(653) And the Prophet ﷺ said: “A man to whom Allāh has granted the Qurʾān, he stands with it during parts of the night and parts of the day, and a man says: ‘If I were given what he was given, I would act as he acts…’”

(654) He clarified that his standing with the Book is his action.

(655) ʿUthmān ibn Abī Shaybah narrated to me; he said: Jarīr narrated to us, from al-Aʿmash, from Abū Ṣāliḥ, from Abū Hurayrah; he said: The Messenger of Allāh ﷺ said: “Do not envy except in two cases: a man to whom Allāh has granted the Qurʾān, he recites it during parts of the night and parts of the day, and he says: ‘If I were given like what he was given, I would do as he does’; and a man to whom Allāh has granted wealth, he spends it in its due

right, saying: ‘If I were given what he was given, I would do as he does.’”

(656) And it was narrated by Shuʿbah, from al-Aʿmash, that he heard Abū Ṣāliḥ similarly.

(657) ʿAlī ibn ʿAbd Allāh narrated to us; he said: Sufyān narrated to us; he said: al-Zuhrī narrated to us, from Sālim, from his father, from the Prophet ﷺ: “Do not envy except in two: a man to whom Allāh has granted the Qurʾān, he stands during parts of the night and parts of the day; and a man to whom Allāh has granted wealth, he spends it during parts of the night and parts of the day.” I heard from Sufyān repeatedly, but I did not hear him mention the chain; it is from his authentic reports.

(658) And the Prophet ﷺ said: “The people of the Torah were given the Torah and acted upon it, and the people of the Gospel were given the Gospel and acted upon it, and you have been given the Qurʾān, so act upon it.”

(659) Sulaymān ibn Dāwūd al-Hāshimī narrated to us; he said: Ibrāhīm ibn Saʿd narrated to us, from al-Zuhrī, from Sālim ibn ʿAbd Allāh, from Ibn ʿUmar; he said: I heard the Messenger of Allāh ﷺ say: “Indeed, your remaining is like that of the nations before you. The people of the Torah were given the Torah and acted until noon, then they gave a qirāṭ at a time when they could no longer act; the people of the Gospel were given the Gospel and acted until the ʿAṣr prayer, then gave a qirāṭ at a time; and we were given the Qurʾān and acted until sunset, giving two qirāṭs at a time.” The people of the two Scriptures said: “O our Lord! You gave them two qirāṭs at a time and gave us one, yet we were more numerous than them.” He said: “Did I wrong you in your reward in anything?” They said: “No.”

He said: “It is My favor, I give it to whom I will.”

(660) And ʿAbd al-ʿAzīz ibn ʿAbd Allāh narrated to us; he said: Ibrāhīm ibn Saʿd narrated to us, from Ibn Shihāb similarly.

(661) Abū al-Yamān narrated to us; he said: Shuʿayb narrated to us, from al-Zuhrī similarly.

(662) And Aḥmad ibn Ṣāliḥ narrated to us; he said: ʿAnbasah narrated to us; he said: Yūnus narrated to us, from al-Zuhrī similarly.

(663) ʿAbdān narrated to us; he said: ʿAbd Allāh narrated to us; he said: Yūnus narrated to us, from al-Zuhrī similarly.

(664) ʿAbd Allāh ibn Muḥammad narrated to us; he said: Sufyān narrated to us; I heard Sulaymān ibn Abī Muslim, from Ṭāwūs, from Ibn ʿAbbās: When the Prophet ﷺ stood at night for the tahajjud, he would say: “O Allāh! To You is all praise, You are the Light of the heavens and the earth and all that is in them; to You is all praise, You are the Sustainer of the heavens and the earth and all that is in them; to You is all praise, You are the Truth, Your promise is true, Your word is true, the meeting is true, Paradise is true, Hellfire is true, the Hour is true, the Prophets are true, and Muḥammad is true. O Allāh! To You I have submitted, in You I trust, in You I believe, to You I turn, in You I argue, and to You I bring my case; so forgive me for what I have done earlier and later, secretly and openly. You are the One Who brings forward and delays; there is no deity except You.”